⊙ *Transnatural Philosophy*, OR METAPHYSICKS:

Demonstrating the Essences and Operations of all BEINGS whatever, which gives the *Principles* to all other Sciences.

AND

Shewing the Perfect Conformity of *Christian Faith* to *Right Reason*, and the Unreasonableness of *Atheists*, *Deists*, *Anti-trinitarians*, and other Sectaries.

With an Appendix,

Giving a *Rational Explication* of the Mystery of the most B. TRINITY.

By John Sergeant

By *J. S.*

John Sergeant

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To the Right Honourable

JAMES,

Lord *Drummond.*

MY LORD,

DID I think that the Preſent I here make Your Lordſhip needed any Man's *Patronage* to ſet it off, I ſhould, inſtead of doing You an *Honour*, *diſparage* Your good Judgment by ſuch an Addreſs. TRUTH is of *Another* Kind of Mettal than that Rich Oar which Avaricious Worldlings dig out of the Bowels of the Earth. Her Worth is wholly *Intrinſick*; nor can ſhe owe any part of Her *Valuableneſs* to the *Face* of a *Heroe*, or a *Ceſar*, ſtampt upon her to make her more *Current* and *Authentick*; and it would argue ſhe *wanted* Worth, ſhould ſhe *beg* it. 'Tis her Prerogative never to go *out of her ſelf*: Nor does this *Reſtrain* or *Impriſon*, but *Enlarge* her. The whole *Vaſt Extent* of BEING is her *Ordinary* Purlew, and within the Precincts of her far-ſtretcht Juriſdic-

tion. Tho' her Steps are *Steady* and *Wary*, yet she ranges over *All Nature*. Her Unconfined Progress takes it's *Rise*, and *starts* from Principles: *Sciences* are her *Stages*; whence she makes *Excursions* into Endless and Numberless *Conclusions*. Nor does she *content* her self, much less *affect*, to walk on *even Ground*: The Paths she treads are all *up-hill*, and she knows no *Resting-place* in her long *Ascending* Journey, till she settles her self in the *Clear Contemplation* of the FIRST BEING.

These Considerations will make it seem very Improper for a Man who *professes* to regard nothing but the *Promoting* of TRUTH, to Preface his Book with a *Dedicatory*; which, in the Common Opinion of the World, makes a Show of courting a *Patronage*. I do once more assure Your Lordship this was not *my Aim*: For no Man can patronize *Errour*, and *Truth* needs no Man's good Word or Authority to *abet* her. Not all the Power of *Alexanders*, or *Cæsars*, can make a *Bad* Proof *conclude*, nor hinder the Consequence of a True *Demonstration*. Arguments grounded on *Evident Principles* are of such a *Stiff* and *Sullen* Nature, that they can neither *bow* out of *Respect*, nor *fawn* out of *Complement*, nor *shake* out of *Awe* or *Fear*. Since then Applications of this

this Nature can no Ways advantage my *Cause*, what Excuse can I make to the World why I am so *Inconsistent* with my Profession; or, why I would needs do such a needless thing as to *Particularize* to Your self what I had intended for the *Common* Good of all my Learned Readers?

'Tis *Natural*, my Lord, for us all, when we apprehend some sinister Imputation, to lay the Blame on others; and 'tis *Honest* too, when those Others are really the *Cause* or *Occasion* of our incurring that *Censure*. Pardon me then, my Lord, if, to save my self *Harmless*, I lay the *Good Fault* at *Your* door; and openly declare, that 'tis none but *Your self* who has made me Guilty of this *odd Singularity*. Had there been nothing in Your Lordship *above the Common*, the *Common* should have taken my Book *among* them without any *Restriction*. Had there been no *Particular* Qualification in Your Lordship, which *Distinguisht* and *Signaliz'd* You, my Indifferency had yet remain'd *Undetermin'd*. This *Specialty* in Your Lordship, if I can with Truth make out, and *prove* to the World, and (under Favour) to Your own Face too, and that 'tis of such a Nature as became Me to take Notice of it; my Credit is acquitted, and Your Lordship must answer for it. I believe Your Lordship is

not aware Your self what this *Distinctive Mark* is, which could oblige a Man in my Station to *single* You out thus from Your *Peers*. I will take leave then to make my Approaches to the telling the World what *it is*, by acquainting them first what it *is not*.

Were my Talent *Heraldry*, I would then blazon in the best colours the *Antiquity* of Your Noble Family; how it came first into *Scotland* with St. *Margaret* the then Queen. I would lay open the *Royal Alliances* of it by the Marriage of the Lady *Annabel Drummond* with *Robert* the Third, King of *Scots*; how from Her, by the Mother's Side, descended the Family of the *STUARTS*; who, in a long Succession, Raign'd in *Scotland*, and afterwards in *England* too. By which means some of the Royal Blood of those Great Monarchs was deriv'd from that of the *DRUMMONDS*; and, by consequence, is Ally'd to that which circulates now in Your Lordship's Veins. Were I skill'd in such matters, I could with Truth declare how far your Lordship *outstript* all your Equalls in those Exercises in which Noble Gentlemen use to be train'd up; to that Degree of *Skill* and *Vigour*, that, whereas You came thither as a *Learner*, You arriv'd, in a short time, to the pitch of a *Master*. I could add, were

my

my Profession *Souldiery*, what *Bravoure* Your Lordship shew'd in War, even in the *Bud* of your Youth; and how You durst even then look Danger in the *Face* with an Undaunted Courage. I could recount your *Travells* thro' the most polite Nations of *Europe*, *culling* out of each all that's *Commendable*, and conduces to *accomplish* a Personage of your Rank; and leaving *behind you* whatever was *Unworthy* and *Misbecoming*. I could, out of a fair Experience, dilate upon your Noble and Civil Deportment; which *claims* at once a *High Respect*, and *wins* the *Love* of all that Converse with you, & Know You: How the native *Sweetness* of your Genius secures you from *having* any Enemies, and the *Greatness* of your Mind from *fearing* them. Lastly, how your *Friendly Affability*, and *Unpretended Courtesy*, is neither *depress* by *mean Condescensions*; nor rais'd above its *just Level* by the least *Disrespectful Height*: Which make up a Mixture so *Charming*, that 'tis impossible to know you, and not pay you the double Duties of *Esteem* and *Love*.

All these are very great Embellishments to your High Extraction, and make a great *Esclat* in the Eye of the Generality of well-bred Persons. But, what are all these to *Mee*, whose sole Addiction is to pursue Truth, and to bend the whole Intention of my Mind to

promote that *Best*, and, in comparison, *only* valuable End, Tho' the Lustre of *these* do *burnish* Honour, and is so Conspicuous and *Bright* in you, that it casts a *shadow* on others of your Quality and Age; yet *these* were not my *Chief* Motive why I give this Book a particular Reference to your Lordship. No, my Ld. there is *another* piece of your Character left yet untouch't, which, in my Esteem, excells *all these*; which is, that you are *a Hearty and Sincere Lover of* Truth. 'Tis *This*, 'tis *This*, my Ld. which gives you a just Title and Appropriation to this Present of mine: 'Tis *This*, that can best satisfy the *World* (as it does *mee*) that your Thoughts are *Truly Great*, and not detain'd in Infignificant Trifles, as too many of your Rank are; nor, consequently, are your Affections plac'd on *Low* and Contemptible Objects. 'Tis *This* that *double-guilds* Your other Heroical Qualities, and sets you on the *Highest Pinnacle* of Honour.

There is nothing which more shocks a true-bred Gentleman, than a *Ly*, tho' it be but in *puntilio*'s of ordinary Conversation. But how exceedingly does a Hearty Lover of Truth *refine* upon this Common Genius of a Man of Honour. Such a Person bids Defiance to the *whole Tribe* of *Errours*, which are *Lies* in their several wayes. A *Falshood* in

Natural

Natural Philosophy gives the Ly to *Nature*. A *Falshood* or Paralogism in *Logick* gives the *Ly* to *Human Reason*, which is the true Nature of *all Mankind*. A Falshood in *Metaphysicks* gives the Ly to the whole Nature of *Being*; that is, to the *whole Creation*, and to the *First Being*, who by his *Fiat* Establisht those Natures. You have not yet, my Ld. taken the Full Dimensions of the *Grandeur*, to which this High Title, [A *Lover of* Truth] has rais'd you. You may please to reflect that this Mistress whom You affect and *court*, is very neerly Ally'd to *Heaven* by the *Father's* side; and if You *espouse* her, (for You may be sure of her chast *Consent*, if You sincerely *affect* her) You dignify and ennoble your Extraction by a Relation transcendently *above* what *Sublunary* Marriages could have given it.

'Tis then, to one of those Greatest of Men, or rather one of those *Paragons* of *Mankind*, that is, to a *Sincere Lover of* TRUTH, I dedicate my Book. I doubt not but I might have found diverse of those whom the Populace of Scribblers call *Patrons* or *Mecænasses*, who, out of a vain Consideration of being *Prais'd* in *Print*, would have gratefully accepted it; had I been willing out of a Mercenary Humour, to *prostitute* TRUTH to *Unqualify'd* Persons. But how would it

have

have *shown'd* my *Choice*, and brought my Prudence and Sincerity into Question, to make a Present of *Pearls* to those whose Thoughts are digging in the Dunghil of Worldly Riches; and value the *Barly-corns* of their Opulent Estates, above the best *Ornament* of their Mind, *Knowledge*. Such Gifts to those *Little-Great* Men had been as Improper as to present an Atheist with a *Prayer-book*, who would out of Exteriour Civility, or some other Respect, seem to accept it kindly; but afterward burn the Book and laugh at the Writer.

Yet, all this while, I do not pretend to lay any Obligation at all on your Lordship by this Dedication; for, had this Book been publish'd *without it*, You would presently have made it *your own* by *Perusing* it. To do which intelligently both your own *Natural Genius*, and your running thorow the Course of your Studies, in Learned Company, with such *Applause*, has more effectually enabled You, than it would some of our old *School-term-Doctors*. Such Maturity of Judgment in such Youthful and Green Years, would easily enable your Vigorous Understanding to take in and digest the most Elevated Conceptions. You see then, my Lord, I only *give you* what I could not *keep from you*; and *Forced* Kindnesses deserve no *Thanks*; tho' I have some

some Title to your *Pardon*, because it was Your own Worth that layd this *Force* upon me. I had, I say, just reason to apprehend Your Lordship would have made this Book *your own* when you had once got it into your hands, seeing how sedulously You made a strict Search for every Trifle I had written; and never desisted till you had found them All, and Purchast them at a *dear rate*: To do which, nothing but the *Love of Truth* could move You; since there was neither in them any Affectation of *Rhetorick*, nor Melodious Gingle of *Words*, nor the Diverting Conceits of *Romances*; with which those Gentlemen, who dwell in the *Middle-story*, do so contentedly entertain and please their *Fancies*. And, if Your Lordship was so intently inquisitive after those Pieces of mine which were *less Valuable*, I had all the reason in the World to think You would not let my *Metaphysicks* scape your Perusal: Which, if I may be allow'd to be a Competent Judge of my own Productions, is *worth them all*. But, I do not altogether blame Your Lordship for your *Over-value* of my poor Labours, because You have it partly *Ex Traduce*. 'Tis Hereditary to Your Lordship to have too good an Opinion of my Writings. Your Lordship's Noble Father, who is justly accounted the most Universal Scholler of your Nation, did formerly,

formerly, tho' perfectly unknown to me, give so High and Undeserved a Character of them, as would make a Man, tho' but indifferently Modest, Blush; and tempt me to admit some thoughts of vain Self complaisance, had I not been provided before hand with an Antidote; which is, a most clear Demonstration, in the Close of my *Metaphysicks*, that *all* the *Good* we have, even to the *least tittle*, does *entirely* spring from the Inexhausted Bounty of the World's Great Governour, who works *every* thing *in us*, and *by us*: And, why may not this be a *second* Excuse to the World for making your Lordship this Present, upon the Score of *Gratitude*; since the Greatest Honour I can by this Address confer on your Lordship, is but a poor Requital of what your Lordships Noble Father was pleas'd to bestow on me.

I shall add one word more, which, tho' it may be some *Comfort*, and an especial *Honour* to Your Lordship, yet it is a very great *Trouble to me*: Which is, that those High and most Due *Encomiums* I give Your Lordship as a *Zealous* & *Unprecedented Lover of Truth*, (tho this be, in reality, one of the Highest Commendations Rational Nature is Capable of) will not yet draw upon you the least *Envy* from *any*. No, my Lord, never fear it; let your *Pretensions* to that Title be never so

High,

High, You will have but *Few* Rivals and Competitours. This Darling of Heaven [*TRUTH*] tho' the most Generous & Universal *Benefactress* to Mankind, is in such *Disrepute* with the Generality of our Great Ones, except some *Few* (whom I do as highly *Honour* for their *True Worth* and *Rarity*, as I *contemn* the rest) that they fancy they should *stoop* themselves below their Dignity, if they make Her the *least* part of their Concern: And *Knowledge*, tho' imploy'd in Defence of the most Fundamental Article of Christianity, is so *Unpalatable* to their Depraved Taste, that it becomes *Nauseous*. To talk to such Men of Establishing any Truth, or Explicating Faith, by *Rational Principles*, sounds to them like Gibberish. They look upon *Manly Reason* as a kind of *Madness*, as least as *Foppish*; and so strangely are their Brains turn'd, that they judge those Discourses which are *Solid* and go to the *bottom*, to be *Aiery* & *Superficial*. Not considering how this slight Opinion they have taken of TRUTH, leaves them wholly to the Conduct of *Fancy*, makes their Life *Uneven*, and their *Devotion Bigottish* and *Fanatical*.

I am confident that Your Lordship's Discerning Judgment will observe that this Book I send You, contains in it a *Cure* for all those *Distempers*, if the Stomachs of the Patients do not *turn* at the *Medecine*. You will find

here

here multitudes both of *Clear* and *Well-built Truths*; &, that they are the *Genuin* Off-spring of *Evident Principles*: Nor only this; but You will discover, in my *Second* Book, the ly *True* and *Firm* Grounds of *Solid Piety* and *Devotion*. That they may beget and improve in Your Lordship's Noble Soul those *Dispositions* that will carry You steadily to *Eternal Happiness*, shall be the Fervent and Daily Wish of

MY LORD,

Your Lordship's

Most Affectionate Friend,

and most Humble and

most Faithfull Servant,

J. S.

PREFACE,

TO THE

Sincere Lovers of *Truth* in both our Learned Universities.

Gentlemen,

I. MANY *are the High* Encomiums *and* Glorious Titles *which have been given to METAPHYSICKS by those who teach and profess it. They call Her* The Queen of Sciences. *They tell us that, in regard all other Knowledges do depend for their* Certainty *and* Evidence, *on her Sublime Maxims, she is not meerly to be called, in a* Common *Appellation with the rest,* Scientia, *a* Science; *but* Sapientia, *or* Wisdom; *which carries a kind of Majesty in its Notion above* other *Endowments of our* Understanding. *They pretend that she does not only* Demonstrate, *which every Petty Inferiour Science must, under Penalty of forfeiting her Name and Dignity; but moreover, that she demonstrates* ex Altissimis Causis, *by the* Highest

Higheſt Mediums *or Reaſons. In a Word, they make her the* Soveraign *of all other Sciences; and give her the Prerogative of Superintending over the reſt; of Aſſigning to each of them their Province; of Diſtributing to each of them their proper* Function, *and the* Matter *on which they are to work; and of* Enabling *them, by her* Supreme *Direction and Influence, to Perform what ſhe Enjoyns them; and much more to that purpoſe.*

II. *I do not at all wonder that Learned Men have adorn'd* Metaphyſicks *with theſe and ſuch like Singular Commendations: They are no more but her* Juſt Due. *What I admire at is, how, theſe things being* True, *and ſhe being of ſo Tranſcendent a Dignity, it comes to paſs that ſhe is ſtrangely* ſunk *into ſuch an* Undervalue *and* Contempt *in the World, that no Body ſeems to* regard *her. If her* Influence *be ſo* Univerſal, *and her Evidence ſo* Clear, *who would not ſtrive in the firſt place to cultivate his Mind with ſuch an Unparallel'd Perfection? Why are not Schools and Chairs erected in all Learned Societies meerly to teach Metaphyſicks, and large Endowments ſettled to* Encourage *the* Profeſſors *of it? And yet we hear no News of any ſuch. Certainly, if ſhe does, indeed, carry ſuch a* high hand *over* all other *ſorts of Knowledge, a great Metaphyſician ſhould be lookt upon as a* Monſter *of Learning; at leaſt*

least such an Extraordinary Person, that all Mankind would most highly caress and value him; whereas tho' Beggery be the Badge of Poetry; yet a Metaphysician is in such a mean Repute, that, had he no better Livelihood, he might sue to be Subcizer to a Poetaster, and be glad to feed on his Scraps. Whence we may conclude that there is something very much amiss in the business; and that either the Writers of Metaphysicks have not done her the Right she deserves; or else that, thro' the Ignorance of the Mob of Half-witted Readers, a General Outery *is made against her; whence Men have taken a Toy at her, and made a wrong Apprehension of her as Insipid, Dry, Steril and Insignificant.*

III. *There is no doubt but* Scepticism *also has been a great* Enemy, *as* to all other *Sciences, so more especially to* Metaphysicks; *because she is the most able to shame and confute the pretence that there is no* Certainty *or* Evidence *at all.* Fancy, *which being of a contrary Genius, has a natural Antipathy against her, is Another Adversary of hers; and that a* most powerful *one; for it is able to bring into the Field a vast Rabble of Nimble-tongu'd Gentlemen, arm'd* cap-a-pie *with Flouts, Jests and Drollery, which of late have (I know not how) got the Reputation of* Wit, *and* Noise, *if duely deliver'd, has a powerful Ascendent over*

the Generality. It may be fear'd too, that Voluminous School-term-men, whose Productions have been onely Wordish Digladiations and fencing with Distinctions, without any farther Effect, have given, to many, occasion to think that Metaphysicks is nothing but a Mysterious kind of Talk, to make an Exteriour show of Learning, and appear Extraordinary; *and that to write Metaphysicks, is to no more purpose than 'tis to plant a Nursery of Bryars to enlarge a Wilderness. For these Men speak as high of Metaphysicks as any: Whence, Men reflecting that these Large Promises vanish into Smoak, and that neither Principles are layd, nor any Useful Demonstrations or Conclusions drawn thence which are found to be Influential to other Sciences; it is natural for Men to revenge the Defeat of their High Expectations, by exposing those Authors, and disgracing Metaphysicks it self, as* Chicanerie, *and altogether Fruitless; & unable to make good what the Professors of it did, in such Big Words, pretend. But, leaving those Persons to answer for their own Faults, let us see what more Indifferent Men have objected against Metaphysicks, and what Reasons they alledge for their Aversion from her.*

IV. *First then 'tis objected that* Metaphysicks *is an* Abstruse *and* Crabbed *kind of Study, and scarce Intelligible without* Revelation; *so that a Man may break his Teeth with cracking*

the

the Shell; *and, when he has done, he will find never a* Kernel. *Secondly, that it is* Airy, Superficial, *and meerly* Wordish; *and not handsomely worded neither, but scurvily* Barbarous. *Thirdly, that it was never yet seen how it influenc'd any other Sciences at all; as is Pretended. Lastly, that it has no Influence at all upon Men's Manners, nor conduces, in the least, to make them* live better. *These are the Faults generally imputed to Metaphysicks; which we will consider in their Order. Premising first that I have Reason to hope that whoever pleases to peruse attentively our Ensuing Metaphysicks, will see that they are already answer'd to his hand.*

V. *The first Objection is so perfectly Groundless, that the Direct Contrary is most Evident. The Object of* Metaphysicks *is our most General Notions, of* Ens *or* Being: *Which an easy Reflexion will tell us, are, of all others, the most Clear and Evident. For, an* Individual (*v. g.* Peter) *being constituted by such a Complexion of Innumerable Accidents as is found in* no other *Thing; hence, our Knowledge of it is so* Confus'd, *that, however we can distinguish it, as far as concerns our* Use, *by Time, Place, and oft-times by some* outward *Accidents; yet the* Intrinsecal *Essence and Nature of that Body is so intricately woven, and comprizes in it the Grounds of such number-*

less Considerations we may make of it, that 'tis impossible to frame any one *Distinct Conception or Notion of it.* Homo, *has fewer; whence it is* more Clear, *so that we are now able to frame a* Definition *of it, which we could not of the* Individuum: *Yet, because it comprehends in it the Natures or Notions of Animal, Vegetative, Mixt, Body and Ens; 'tis still very* Confus'd, *and therefore* less *Clearly Intelligible.* Animal *is* less Confus'd, *because it contains fewer Superiour-notions or Natures in it.* Vegetative *is still* less Confus'd *than Animal, for the same reason.* Mixt *is* less Confus'd *than* Vegetable; Body *than* Mixt. *And lastly,* Ens *is the* least Confus'd *of any of the Other; and, therefore the* Cleareſt *of any of them; as having* no *Superiour Notion in it at all: Whence all the* Composition, *and, consequently,* Confusion *it has, is that it compounds in it the Notions of its own Metaphysical Parts, which its Definition* [*viz.* That which is Capable to bee] *gives us; which contains only the Notions of the* Power, *and of the* Act (*viz.* Existence,) *to which it is a Power. The Sense of which Words is so* Obvious *and* Easy, *that 'tis impossible the rudest Vulgar should be Ignorant of them.*

VI. *Still it will be objected that such Abstracted Words as* [Power] *and* [Act] *are* Unusual *to Mankind, and seem to hover in the*

Air, so that no Man can make any Fancy of them. And, it must be confest they have not with Fancy *at all (for Brutes have none such,) nor* ought *they to have with it; for 'tis impossible for us to have any Proper or Express Phantasm of Abstracted Universal Conceptions, because (as they are such) they never enter'd into our Senses, nor have any Being but in our Understanding. But, why are not those Notions or Conceptions of* [Power] *and* [Act] *easy? Can any Man living be ignorant of the Meaning of these Words* [*such a thing* can be, *or* may be?] *'Tis impossible; nor was there ever any that came to the use of ordinary Knowledge, but understands them. Now, the Word* [can] *signifies that which we call* Power; *and the Word* [Bee,] *that which is the Act of that Power; only they are put into a manner of Expression Proper to* Abstract *Words. Nor can this breed any difficulty. For, he who knows what it is* to love, *cannot but know what the Noun Substantive* [Love] *means. Nor, was ever any Man who knows what* [White] *and* [Round] *mean, so* dull *as to be puzzled in knowing the meaning of* [Whiteness] *and* [Roundness.] *Yet the Reader may observe that the* main Body *of my Metaphysicks is built on the* Self-evident *Notions or Meanings of those Words,* Power *and* Act, *or the different Kinds of them. Whence, were I to begin to*

teach a Philosophy-School, I should think it best to take this *Method*; viz. *that after my Schollers had perfectly learnt the Doctrine of the Ten Predicaments so as to distinguish exactly our Natural Notions, got knowledge of the necessary Laws of* Predicating, *and how to* place *the* Terms *best in order to* conclude evidently, *I should begin with teaching* Metaphysicks: *Not at all doubting but that any Man of a good Natural Mother-wit, would perfectly comprehend it; and, thence, become excellently dispos'd to demonstrate* a priori, *which is the most Effectual and Best way to attain* True Science; *and to* branch *out his Knowledge of Principles to an incomparably greater Number of Particular Conclusions than he could by Demonstrating* a posteriori. *Besides, all Inferiour Objects would far more easily, and connaturally, open themselves to his* View, *after he had once taken a Distant Sight of them from the* higher Ground *of their Causes and Principles.*

VII. *The Second Objection is grounded on a Gross misunderstanding of the main Fundamental of all True Philosophy; which I most religiously observe in all my Discourses; and which, if neglected or not well attended to, brings every thing into Wrangle and Confusion; which is, that all our* Abstracted Conceptions, (*without which we cannot possibly Apprehend, nor consequently Discourse of any thing Distinctly*

and Clearly) *are of the* Things themselves *consider'd according to* such *or* such *a* Respect. *This is the Basis of all the Aristotelian Philosophy; however there be too Few that exactly attend or hold to it. For example. That Great Man, when he was Distinguishing all our Natural Notions into Ten several Heads, call'd the Second* τὸ ποσὸν, *and the Third* τὸ ποιὸν, Quantum *and* Quale: *Now these Words being Concretes of a* Thing (*or Substance*) *and an* Accident, *if they be not taken Formally or with a Reduplication, for the Thing* as *it is Big, or Qualify'd, would* Confound Substance *and each of those Accidents, into one Compound Notion; which being quite contrary to his Intention, which was to* distinguish *them, we must conclude that he took those words, as we take our* Abstract *words* Quantitas, & Qualitas, *in a meer Formal Sense, for the Thing* quatenus Quanta, *and* Quatenus Qualis *or* Qualify'd; *which word* [Quatenus] *cuts off that precise Consideration or Notion from any other; which done, their* Perfect Distinction *is Evident. The Objecter then, may please to reflect that we* (*following the same Method*) *do mean, by all those* Abstract *Words, the very* Thing it self, *Consider'd or Conceiv'd according to* such *a precise* Respect, *and* no other: *So that, when we speak of Power, Act, Essence, Existence,* Ens, Suppositum, *Person, Bigness, Quality, Relation,*

lation, &c. *we mean ſtill the Thing, apprehended according to ſuch a* Formal *Conſideration; nor can we, with any Senſe mean any thing elſe. Whence we, building all our Diſcourſes on our Natural Notions, each of which is the* Thing it ſelf *Conceiv'd* thus *and* not otherwiſe, *do by conſequence, ground all our Philoſophy on the* Things themſelves; *which being* Eſtabliſht *in their* Eſſences *by GOD'S Creative Wiſedom, muſt be acknowledg'd to be the moſt Solid Ground imaginable. Wherefore there can be no ſhow of Reaſon in objecting to us that our Diſcourſes, thus Grounded, are* Aiery *or* Superficial; *whereas it is an Unanſwerable Objection againſt thoſe who build their Philoſophy on* Ideas; *which they confeſs not to be the* Things, *but* Diſtinct from them.

To give an Inſtance what Miſtakes ariſe when Writers do not exactly Diſtinguiſh their Abſtracted *Notions, it would not be much amiſs to take notice of the famous Controverſie between the late Bp. of* Worſter *and Mr.* Locke, *which might have been prevented, had his Method of Diſtinguiſhing our Conceptions been accurately obſerv'd. The former of theſe being worthily Sollicitous, leſt the Myſtery of the B. Trinity (which he was then Explicating) ſhould receive any Prejudice, did* check *at Mr.* Lockes *denying he had any* Clear Idea *of* Subſtance: *Now, had Mr.* Locke *declar'd himſelf to take*

the

the Word [Substance] *to signifie the Abstracted Notion or Conception he had of the* Thing, *as it is Distinct from that of the Modes or Accidents, or declar'd it to signifie the Conception of a Thing as it is* Capable of Existing (*which is the First and Proper Notion of a* Created *Being*) *he might, by clearing it first of its Imperfection, necessarily annext to all Creatures, have Transferr'd it to* GOD, *and it had been not* Injurious *but* Serviceable *to the Explication of that Mystery. But he, having in his Eye the words of some Scholasticks, who fail'd of thus Distinguishing it; and, besides, did not explain it Literally, but call'd it in a Metaphorical Expression,* Supporter of the Accidents, *had good reason to say that such a Notion of Substance, no* farther *nor better explicated, was very* Obscure; *especially, if they made it a kind of* Entity *supporting other* feebler *Entities, as some of them did.*

IX. *Now, to supply their defect, and give the* Literal *Meaning of that* Metaphorical *Word* [Supporting,] *the onely good Sense can be made of it is clearly This. The Proper and Precise Notion of* Substance *as 'tis Distinguisht from* all other *Abstracted or Inadequate Notions we make of a* Thing *or* Individuum, *is This, that it is* Capable of Existing; *which, as 'tis* thus *Conceiv'd, is its* Definition: *Whereas, let us Define* Quantity, Quality, Relation, &c.

We

We find that they do not at all imply *in their Notion, that is, in the precise Signification of those Words, any* Capacity of Being *at all, as did the Other most expresly; but of* Modifying *or* Determining, *after their several Ways, the Thing which is* Capable of Being; *because in our Mind we must first conceive the Thing Capable to Bee, ere we can conceive it Capable to be* Modify'd. *Since then we see Accidents* are, *and yet out of their own precise Notion are not* Capable to bee, *they must be conceiv'd to* Bee, *by Virtue of the Notion of* Substance, *which is of its* own *Notion, (or as sig-nify'd by* that *Word)* Capable of Being; *whence they are said, by a Metaphorical Expres-sion, to be* Supported *in Being by* Substance. *Which also is the true Sense of those Sayings* [Accidentis Essentia est Inhærentia; Accidentis Existentia est Inexistentia] *and such like; which suites with the Natural Notions of* Substance *and* Accidents *both, if Bad Art does not make Disagreement between them. Whence 'tis to be noted, that this* Supporting *here ex-plicated, must signifie the Priority and Depen-dence one Notion has to the other in our Minds, or, (which is the same) which the Thing* as thus Conceiv'd, *has to the same Thing as* otherwise Conceiv'd; *there being a Natural* Order *or* Priority *of one Notion to Another* in our Mind; *and, consequently, a* Dependence

on

on one another; for to think there is a Priority or Dependence on one another in re, *as two Things in Nature, of which one is Stronger, the other* Feebler, (*which I doubt too many, led by the Sound of Words, imagin*) *is most ridiculous Nonsence.* Unity, *or* Indivision within its self *is the Property of every* Ens, *or Individual Thing; and therefore it remains,* as in its self, One *or* Undivided, *till our Understanding comes to divide it, after its Fashion, into more Formal, or* (*as we call them*) *Metaphysical Parts, by her Abstractive Way of Conceiving it by Inadequate Notions.*

For Answer to the Third Objection, I refer my Reader to the Close of my last Reflexion in Solid Philosophy Asserted; *where this Objection is Clear'd even to the Weakest Understanding.*

X. *Lastly, as to the pretended* Uselesness *of* Metaphysicks, *I cannot but admire at the short Speculation of those who object it. Is it of* no Use *to settle all the First* Principles *of our Understanding, without which* (*as I have Demonstrated in my* Non ultra) *we could know nothing? Is it of* no Use *to acquaint us with the* Essences of all Beings, *whence proceed all the Common sorts of their Several Operations; And to give us, amongst the rest, the Essence of* Man, *and, consequently, shew what Actions are* becoming *or* misbecoming *a Being of such a*

Nature

Nature? *Is it to* no Use *or Purpose to Demonstrate the* Immortality of the Soul, *a Tenet upon which* all Religion *depends; How it will fare with her when she is* Separated *from the Body; or What* Dispositions *in her when the Man dies will make her* Eternally Happy, *or* most Miserable? *Is it of* no Use *to Christian Life, or the Good of our Neighbour, to stand up for God's Honour, and preserve others from the damnable Tenet of Atheism, by Demonstrating that there is a Great* GOD *who governs the World; who is All-powerful, and Infinitely Just, Good, Merciful,* &c. *Is it of* no Use *to demonstrate the Existence, Essence and Operations of* Angels; *and* how, *by their Means, and the Virtue of other Second Causes,* GOD's *Wisdom administers the World in the Best and most Providential manner; and that, therefore Things are not Govern'd by* Chance, *nor by the* Stoical Fatality? *Lastly, is it of* no Use *to explicate the Mystery of the most* B. Trinity (*and other Articles of Christian Faith,*) *so clearly, as to show they are perfectly Agreeable to our Natural Notions, and to all the Maxims of* True Reason; *which wipes off the Scandal with which Atheists, Deists, and Anti-trinitarians bespatter them, as Perfect Contradictions, and meer* Nonsense; *on the Verity of which Tenets (as will be shown) depend all the most Effectual motives to* Raise

Man-

Mankind to Heaven, and diſpoſe *them for* Eternal Happineſs; *in Explicating and Defending which Fundamental Articles of Chriſtian Faith* Metaphyſicks *has the Chief Hand: Certainly, if theſe things be of* no Uſe, *it may certainly be concluded, that no part of Knowledge* (Theology *excepted, which alſo depends, in great part, on* Metaphyſicks) *is* Uſeful. *But, theſe Objectors diſcourſe as if there were* no Uſe *at all to be made of any Science or Art whatever, but of Handicrafts, Agriculture, and ſuch like: As if they had forgot there was any ſuch Thing as* Virtue, Truth, Religion, Faith, Soul, Salvation, *or even* GOD *Himſelf, that deſerves to be heeded or regarded. To obviate this Calumny, I have added* Meditations *at the End of each Chapter; to ſhew* (as the Matter would bear) *how Applicable and Uſeful the foregoing* Speculations *are to the Improvement of our Mind in* Virtue. *And I hope, I may, without Immodeſty, ſay thus much for my* Metaphyſicks, *that there never was yet any Speculative Piece written, that makes* Reaſon *more Subſervient to* Faith, *nor Philoſophy more ſerviceable to True Divinity than it does. I wiſh the Example may propagate to others.*

XI. *But let us ſuppoſe that all this which is plainly ſhewn to the Reader's Eye were Falſe, and that there were no other Good in the Study of Meta-*

phyſicks,

physicks, but the Enriching *our Minds with Multitudes of* High & Solid Truths; *would not this Alone be sufficient to make every Considerate Man apply his Thoughts to that* Noblest Science, *even tho' it had no* farther *Effects, nor any* Exteriour Use *to be made of it? What is there of* more Use *than the* Mathematicks? *And yet* Plutarch *tells us in the Life of* Marcellus, *that Plato* was offended with those who did corrupt and disgrace (*as he judged*) the Noble and Excellent Science of Geometry, by making it descend to the contriving Engines, in which the Base and Vile Handy-work of Man was to be Employ'd: *And* that *Archimedes* himself esteem'd all his Inventions of Engines but Vile, Beggerly and Dross, in comparison of the Speculative Productions and Demonstrations in that Science. *So much were those* Great Souls, *tho' Heathens, enamour'd with the naked Beauty of* TRUTH, *for it's own Sake: So much did they value the Interiour Natural Perfection of their Mind, above the Prospect or* Intuitus *of any* External Use *of it, or Profit accruing by it; which yet is so Unpalatable to our* Sceptical *Age, I could wish those Noble and Learned Gentlemen, our Modern Virtuoso's, would seriously consider this Temper of those Heroes of Learning in the former World, and think it worthy their Imitation. What excellent Speculative Productions, to the*

vast

vast *Advancement and Progress of* True Science, *would so many Great Wits make in a short time, did they please to think fit to employ their Thoughts in following and carrying on the way of* Demonstration. *To do which, nothing can more powerfully invite them than to reflect that in so many Years Applying themselves to the way of Induction, they have not been able to establish so much as* One Universal Principle *in Natural Philosophy, or to gain the Knowledge of* any one *Scientifical Conclusion: The Impossibility of which by the way of* Experiments *has been shewn more at large towards the End of the Preface to my* Method to Science.

XII. *Having thus Defended* Metaphysicks *against the Calumnies thrown upon her, it remains to inform my Reader of my Conduct* hitherto *in pursuing the Advancement of* TRUTH, *the only End I aym'd at. After I had publish't my* METHOD to Science, *I discover'd that the Chief* Remora *which had* kept back *Learned Men in our last Century, from attaining* True Science, *was the Doctrine or* Way *of* Ideas; *which some very Ingenious Men had taken great pains to* set up *and improve. I observ'd that, That* Way *had two Especial Patrons;* Carteſius *in* France, *and Mr.* John Locke *here in* England: *Both of them were Men of Excellent Parts; in that it seem'd*

hard

hard to determin which of them had the Advantage in Wit. *But, as for their Productions in Philosophy, if I may be allow'd to judge between them, Mr.* Locke *did in very many particulars, make far greater* Advancements *towards* Science, *and in many things arriv'd at it. Whereas the* whole Fabrick *of the* Cartesian *Hypothesis is* Aiery *and* Fantastick; *yet so dextrously* Propos'd, *and so prettily* Compacted within it self (*for I cannot at all Commend it for having* any *Connexion* with Principles) *that it* decoyes *his Readers, who do not reflect that* nothing is to be held True which *Evident Principles* do not warrant, *into a kind of* Complaisant *Assent to his Doctrine: Much after the same manner as our* Judgment *is* lull'd, *and our* Passions *are* carry'd along, *with Reading a* Romance; *so that we become at unawares highly Concern'd; 'till, our Reason Awaking out of that* Pleasing Dream *of our Fancy, our Deliberate Judgment* recovers *it self; and we come to reflect, that it is not a* True History, *but a meer* Fiction *contriv'd to amuze our Imagination.*

XIII. *These two Ingenious Gentlemen did, in proposing to us their* Ideas, *take several ways in giving us Account of them. That of Mr.* Locke *is the more* Candid, *while he calls them* Pictures, Similitudes, Pourtraitures, *and such like; which plainly acknowledges, they* are not the Things

them-

themſelves. *Whereas, the Followers of* Carteſius (*who, ſhould beſt know his Mind*) ſhuffle between *the two ſides of the Contradiction, and ſeem reſolv'd not to be underſtood. For, ſometimes they directly avow they are the very* Things themſelves Conceiv'd *by us, or exiſting in our Underſtanding after a Spiritual Manner; and, ſometimes again, they* banter *and* ridicule *what Themſelves had* Granted. *Of which more hereafter.*

XIV. *Wherefore I ſaw that my very* Deſign *did unavoidably oblige me to offer my Reaſons againſt both thoſe Authors; as Perſons who did not only oppoſe many* Particular Truths, *but even obſtructed and damm'd up the Way to arrive at* any Truth at all, *while they ſet up and introduc'd this* New Way *of* Ideas, *as the Only Method by which any Truth in Philoſophy could be attain'd. This I had done formerly (in part, and briefly,) by laying Grounds to confute them in my* METHOD, *where I profeſſedly declare againſt the* Way *of* Spiritual Ideas *in our Mind; for, as for* Corporeal Ideas *in our* Fancy, *which we call* Phantaſms, *none ever deny'd there were* ſuch; *nor can, without calling in Queſtion our Conſtant* Experience. *Mr.* Locke *was pleas'd to object to me, occaſionally, my own* Theſis *or* Concluſion; *viz. that I put the Things themſelves to be in our Underſtanding; as if it were ſo* ſelf-

 evident-

evidently Absurd *that meerly to* name *it were enough to* confute *it. I request I may be represented as not having barely* said *so, but that I* attempted *to* prove *it by many pretended Demonstrations*, none *of which have yet been* Answer'd; *this being the true Case. I beg also that my Tenet may be exhibited not* rawly, *or to the* half part, *but* fully; *viz. That I hold that the Things are in our Mind* Spiritually, *or after the manner of her* Objects. *In which Sense I believe Mr.* Locke's *Discerning Judgment would agree with me; if he would please to* wean *it a while from his Customary Addiction to his* own Way, *and bring it to an* Indifferency. *For I cannot depart from thinking, that the plainest Signification of Words gives it, that, if* no Thing *be* any way in our Knowledge, (*that is, if it be not* at all *there*) *'tis* self-evident *that* We know Nothing. *Besides, I think, under favour, that, if his Leasure, Health, and other more pressing Occasions had permitted, some Answer should have been given to my* many *Arguments produced* there *in my second Preliminary; which I have enforced here in the* 6th Chapter *of my* Metaphysicks; *and, moreover, shown the Reason of that Position*, B. 2. Ch. 2. Sect. 7, 8, 9. *And, indeed, without farther Examination of the Validity of those Arguments, it will, at first Sight, seem* Prodigious, *that so*

many

many Pretended Demonſtrations (for they are near Twenty *in number) ſhould be offer'd for any Point that is* Falſe; *and that, tho' my* whole Diſcourſe, *nay all my Philoſophical* Works, *are profeſſedly built on that* Theſis, *yet not one of them (had it been ſo* Abſurd *and* Falſe) *ſhould have receiv'd an Anſwer from ſuch Acute Adverſaries.*

XV. *Wherefore, ſetting aſide the Silence of my Oppoſers, which diverſe Circumſtances might poſſibly have occaſion'd, I* ſtill *inſiſt upon it, and do* farther *alledge, that 'tis* Abſolutely Impoſſible *ſo many Demonſtrations for a Falſhood ſhould be* Pretended, *and yet the* Confident Aſſerter *of them ſhould not be Expos'd to* Open Shame. *Did the Producer of them* cloak *his Rambling Diſcourſes in Rhetorical Language, Plauſible Expreſſions, or Tricks of* Wit; *perhaps he might, in ſuch a Caſe, have ſcaped for ſome time, from being utterly Confuted; but, when he ſolely relies on* Rigid *and* Blunt Reaſon, *or on the* Cloſe Connexion *of Terms, nothing can be* Eaſier, *or which more* Provokes *others to overthrow him. There needs no more but to ſhew, that the Connexion he pretends to* lies Open, *or is* Incoherent: *For, this done, the* Sinows *of his Diſcourſe are* Slacken'd *and* Enfeebl'd, *and the Arguments he ſo much preſum'd on, loſe all their* Credit. *Truths are ſo compacted and*

cimented with one another, that it would be impossible his Reasons should keep up their Repute, when the most Authentick Testimonies of so many Opposite Truths conspire to show their Senseless Vanity. Especially, when those Arguments are pretended to be drawn from the Nature of the several Subjects or Things there mentioned; v. g. from the Nature of a Spirit, of the Soul, of her Operation of Knowing, of the Object of Knowledge, of Similitudes, of the Nature of Relation, of our Notions, and of Words which are to signify them; of Predication or the Verification of Propositions, &c. For, in such a Case, each of these Natures having their peculiar Maxims or Principles belonging to them, all which give Light, and are Consonant to one another, all the Art of Mankind could not possibly hinder such a Position from being seen plainly and held, to be Pure Nonsence. On the other side nothing that I can see has been Objected against this Position, but that their Fancy, to which it is very Unsuitable, is out of Humour at it. Whereas that Faculty (it being perfectly Material, and Common to Us, and Brutes) has nothing at all to do with Spiritual Natures or their Operations; in regard they never enter'd into our Senses, nor, consequently could we have any Phantasms of them; and yet these Gentlemen seem to make their Fan-

the Sole Judge *in such Matters, of which she is no more able to have any Light, than a Blind man is to see Colours.*

XVI. *The* Cartesian *Ideists did, indeed, oppose that Thesis which* a Jest *or too; but* (*I thank them*) *never Answer'd so much as one of my Arguments; as if they held that the Nature of* Man *did not consist in* Rationality, *but meerly in* Risibility. *The rest of their Performances was* Railing, Forging *and Ridiculous* Libelling. *What Success they had, may be seen in my several Replies,* viz. *in my* Ideæ Cartesianæ Expensæ, *my NON ULTRA, or RULE of TRUTH, and my* Raillery Defeated *by* Calm Reason. *In which their* Philosophy (*as they call'd it*) *was shewn to be quite destitute of* any Principles; *their Fundamental Positions were confuted by Plainest Demonstrations; nay, their very RULE of Knowing any thing, was manifestly and Unanswerably Prov'd to be* most Ridiculous Nonsense. *But, that which put them to* Silence *and* Shame *was the* Fair Offer *or* Civil Challenge *I sent them* (Rule of Truth, *p.* 119. 120, 121.) *to bring so much as* One *Argument which they would vouch to be Conclusive, for* any One *Point of the* Cartesian *Doctrine, and it should* Conclude the whole Cause: *Or, if that were too Troublesome; that they would barely* Name any Principle of theirs which they conceiv'd to be

the Strongest or most Evident of any they had, and which they judg'd was Influential upon the Cartesian Doctrine; and I would undertake to Demonstrate that either it was *no Principle*; or else that it had *no force* to prove any one Point of their Doctrine True, nor had any Influence upon it. *This was so* Direct *and* Honest *a Procedure on my part, and so* Easy *to be comply'd with, on* theirs, *in case they had, indeed*, any one *such Principle; and yet (as appear'd of their* Non-acceptance *of it) so impossible to be done, or comply'd with, that every Intelligent Man could not but see that* Cartesius *did only talk wittily* in the Air, *but had not so much as* one Inch *of* Firm Ground *on which he could build the least piece of his Doctrine.*

XVII. *Hence, the more I* consider'd *those Unaccountable things call'd* Ideas, *the more I became* Dissatisfy'd *with them. For, first, I could not get any Light from the Users of them to* guess *at, much less* know *what* they are. *I saw the Ideists totally build upon them, and* divide *them into many several sorts; yet none of them were so kind as to acquaint us what* Kind *or Sort of Things the* Ideas themselves *were, or what was their Generical Notion; without knowing which all those* Particular *Sorts of them, and, consequently, their* whole *Book were utterly* Unintelligible. *The* Cartesian

made

made them several, *and* Inconsistent *things*; *that is*, perfectly *and in* many *Regards*, Chimerical. *Now they tell us they are the very* Things themselves, as conceiv'd by us. *Presently after, their Fancy recoiling, they tell us that* Vicem gerunt rei, *that is, that they* stand instead of the Things; *which signifies* they are not the Things. *Can the Thing*, stand for, *or* supply the place of it self? *Or can there need any* Proxy *for what is*, it self, Present *to the Mind? What can any Man living make of that which neither* is *the Thing, nor* is not *the Thing; or rather which at* once, both is *the Thing, and* is not *the Thing? Shortly after, as if they meant to* split *an* Indivisible, *or to* nick *the* Middle *between two Contradictions, they explicate their Ideas to be* [quasi res] as if it were the Thing; *whereas one should rather think that, if they be* not the Thing, *they are* as if it were Nothing. *Afterwards they assure us they are* Ipsissima Mentis Operatio, *the* very Operation *or Action of the Mind. Now, this is neither the* Thing, *which is the* Object *of our Understanding, (if it knows* any Thing *) as they sometimes grant; nor what* stands for *the Object, nor so much* as if it were *the Object; but is* relatively Contradistinct *or* Opposit *to the Object; for the* [Operation] *and* [that on which it Operates] *are most clearly such. Again, they tell us 'tis a* Representation *of the*

Thing, but not a meer Similitude *of it. The* latter *Words tell us* what it is not; *and, left we might hap to understand the* former *which should tell us distinctly* what it is, *they quibble in it, and make it* ambiguous. *The Obvious sense of* Representare *is to* Resemble; *but they have found out an* odd *Sense it* may (*as a Term of* Art) *have in* some *Occasions, and to amuze us, they pretend it* must *have it* here; *which is,* presentem sistere; *that is, to* put *or* set *the Thing* Present *to the Mind. Well then; if it* puts *or makes the Thing* Present *to the Mind. Common Sense tells us the* Thing it self *is* in the Mind *when 'tis* made Present *to it, or* put there. *And if the Thing it* self *be* there, *why is it said that only* Vicarium Rei, *or* quasi-Res *is there? What Stuff is this! See each of those particulars at large shewn from their own express Words,* Ideæ Cartesianæ Indicatio 3, *from p.* 116. *to p.* 124.

XVIII. *Mr.* Locke's *Candour and Judiciousness set him above this* Shuffling Folly. *He could not but see it would be* expected *from him, and was* Necessary, *to give us some Definition of an* Idea, *since his whole* Essay *proceeds upon* Ideas; *yet his Acute Foresight made him* Wary *to Venture upon such an Impossible Task. Wherefore he thought it best to* hover about *without giving us any* Particular *or* Distinct *Character of it. Accordingly he tells us*

B. 1. Ch. 1. Sect. 8. *that He us'd the Word* [Idea] to expreſs whatever is meant by Phantaſm, Notion, Species, or what ever it is which the Mind can be employ'd about in Thinking. *This, I muſt confeſs, is very Genteelly and Civilly done, to leave it to the Reader's Choyce to let that Word ſignifie as he pleas'd, or to make* what he could of it; *but it had been a greater Kindneſs to let him know* Diſtinctly *in* what *Senſe Himſelf took it; without which it was impoſſible for any Man to underſtand his following Book; no not ſo much as the Titles of his Chapters. Indeed, had the Senſe of thoſe Words he mentions, been the ſelf-ſame, and the Word it ſelf* Univocal, *it had been Indifferent which Word he had pitcht upon ſince they had the ſame Signification: But when the* Meanings *of ſome of them is as vaſtly and widely Different as the two firſt Species of Ens,* [Body *and* Spirit,] *are; in that caſe to declare his own Indifferency which Word we would uſe, and leave it to our Choyce in* which *of thoſe Senſes we would underſtand him; does leave the Readers in perplexity, and utterly in* the Dark, *what an* Idea *is; and, beſides, expoſes him to a poſſible Miſtake of his Mind every ſtep he takes while he peruſes his Book. For a* Phantaſm, *which is the Proper Object of the* Fancy, *is meerly Material, Corporeal, and Common to* Brutes *as well as to* Mankind: *And* Notions *which are the Elements*

ments of Cognition, *must be* above Matter, *and of an* Intellectual *or* Spiritual *Nature. Wherefore the Confounding thus the Sense of those two Words, hazards to lead the Author and his Readers to confound* Corporeal & Spiritual *Natures: Which diverse complain of in this Gentleman; and my self, tho' I much honour his Person, and highly esteem his Excellent Parts, cannot but think this is one of the Greatest* Desiderata *in his Ingenious Book. Besides, a* [Phantasm] *is not that about which the* Mind is employ'd, (*as* Notions *are;*) *it being the Proper Object of that Faculty call'd the* Fancy *or* Imagination. *And this is that I fear which occasions much Unevenness in his Discourses. Sometimes he builds on* Notions *or* Spiritual *Conceptions, taken from Natural Objects, as others do; and then his Productions are very* Solid *and* Judicious; *sometimes again, he grounds his Discourses on* Roving *Conceits suggested by Witty* Fancy; *and then they are Aiery and Superficial, and impossible to be Reduc'd to any Solid Principle. When he does the one, when the other, is noted in my* Reflexions *on the several parts of his* Essay. *To shew this by an Instance; it has been remark't by my self, as it has been also by others, that, in His Excellent Demonstration of a First Being, no Man can discourse more* Clearly *or more* Solidly: *But then, withall, 'tis observable that while he*

does

does this, he lays aside his Way of Ideas, and argues in the same manner as one would do who had never heard of them; or as those would go to work who oppose them.

XIX. Not being able to gain any kind of Light from the Ideists themselves, what their so much magnify'd Ideas should mean, or what to make of them; I set my own Thoughts to work, to find out (if I could) what kind of things they might be. Others may be as acutely Ingenious as they please: I, for my part, have but One plain Dunstable way to satisfie my self and others in such a case; which is, to consider to which of those Ten Heads of our Natural Notions (call'd the Ten Predicaments) they might belong. Resting assur'd that (till that Division of all our Notions be Confuted) whatever belongs to none of them, or confounds the Distinction of them, is not any Natural Notion at all, onely which are the Solid Elements of True Knowledge; and, consequently, that it is no more but a Fancy. At first sight, I discern'd they must be of a Spiritual Nature, because they are put to be in the Soul. Next, that they must have a peculiar Entity of their own, distinct from the Soul; because they make them to be her Informers or Intelligencers, which sufficiently tells us they are distinct Things from the Soul which they inform. I proceed-

ed

ed therefore, to find out the Essence of this New Entity, and what it consisted in. In this Quest the Cartesians gave me no Light at all, as has been shown; but Mr. Locke *lent me some Assistance, while he* constantly *characters them to be* Similitudes. *Now a* Thing *whose* Essence *it is to be a* Similitude *is a* Monstrous Chimera. *For the Notion of* Thing *or* Entity *belongs formally to* Substance, *and has a* Positive *or Absolute Sense; and* Similitude *or* Likeness *belongs to* Relation; *which makes the Heads, or Notions of* Substance *and* Relation *to be* Essentially *and* Formally *the self-same. A* Thing *may indeed be Related to Another, or* like *it; but then the* Thing *to which the* Mode *of* Relation *supervenes, must be of its own Nature* Positive, *for the* Relation *cannot be with any Sense conceiv'd to be what's* Related. *So that this Notion of an* Idea *seem'd to me to be a meer* Hirco-Cervus, *a* Positive (*or* Unrelative) Relative: *A* Substance *which is a* Relation, *and a* Relation *which is a* Substance; *or at once, That* which is Related, *and That* by which *'tis Related. Which makes a Babel of our* Inward *Speech by our* Conceptions, *and is purely* Chimerical.

XX. *I was as much at a loss, to know what these Ideas which they put to be* Similitudes, *were good for, or to* what Use *they serv'd. When we have once the* Materials *of Knowledge into*

our

our Mind, our Soul, by her Reflexion, *can work upon them and order them well enough. Wherefore, all the Kindneſs they can do us, is to give us the* Firſt Notices *of the Thing: But this they cannot do; becauſe the* Thing it ſelf *muſt be in our Mind, or elſe we cannot know that they are even* Similitudes; *ſince we cannot ſee they are Like a Thing, till we know what the* Thing it ſelf *is, to which they are Like. Otherwiſe we ſhall fall into that pretious Nonſenſe of* Bayes, *the Conceited Poetaſter, in the* Rehearſal. [I Gad, *ſays he,* I have an Excellent Similitude, if I knew but what to apply it to.] *Nor can there be* worſe Senſe, *than to ſay,* ['Tis Like, indeed, but I know not to what 'tis like.] *Whence is concluded, that we muſt have the* Thing *it ſelf in our Knowledge,* before *we can know what's either* Like *it, or* Unlike *it. And if the* Thing it ſelf, *(as being the* Original) *be in our Knowledge* Firſt, *what need we any* Ideas *to make us* know *it, ſince to be* in a Knowing Power *is to be* Known.

XXI. *I am ſure* Similitudes *are of* no uſe *in* Metaphyſicks, *tho' they ſerve to good purpoſe in* Mathematicks; *for when we come to Univerſal Notions, ſuch as are Act, Power, Eſſence, Exiſtence and ſuch like, thoſe Proper & Expreſs Similitudes diſappear; and the Ideiſts muſt either bid farewell to their* Ideas *or Reſemblances,* (*which*

(*which will be very Uncomfortable to them*;) *or they will find themselves at a great loss. For example*; *I would ask them what kind of Thing is this Pourtraiture or* Idea *of* Existence? *Has it* Being, *or has it* none: *If* none, *'tis* Nothing: *If it be such a* Thing *as has Being in it, it cannot be known without* Another Idea; *not That, without* Another Idea, *and so Endlesly. If it be such a Thing as can be in the Mind, and known there* without *any* Idea *of it*; *why may not* Other *Things be there too, and known by* themselves, *or* without *any* Idea *as well as* it? *What ever Answer is given, I am confident it will be* precarious & *alledg'd* gratis. *Again, is the Essence or Nature of this Idea of* Existence *such that it is* Essentially Existent, *or not? If the Former, 'tis a* GOD; *whose sole Perogative it is to be* Essential Existence: *If the Later, then 'its Nature is onely* Potential *to* Existence, *and not* Actual Existence; *and then how should that which is onely* Potential *to Existence, or onely a* Power to Bee, *be a* Resemblance or *Similitude of* Existence *it self, that is, of* Actual Being? *Many such Exceptions might be brought against such Ideas which are onely* Similitudes *of Things in our Minds, and not the Things* themselves. *Now in our way, how impossible is it to oppose any such Difficulties? We conceive the Thing* Inadequately, *and make many* Abstracted *Notions of it*; *and amongst the rest,*

since

ſince the Thing does Exiſt, *we abſtract or cut off* This *from other Notions of it, by conſidering it preciſely according to This Reſpect; and thence we come to have in our Mind the true Notion or Nature of* Exiſtence.

XXII. *And, hence it comes that, ſince amongſt our Natural Abſtracted Notions which we have from Bodies (with which onely we converſe) either by Direct Impreſſions or Obvious Reflexion, there are* ſome *that are* very Imperfect, Potential, *and clogg'd with* Matter; *and* Others *that are more Univerſal, and* Defæcated *from Matter, ſuch as are Act, Ens, Eſſence, Exiſtent, Subſiſtent, Perſon,* &c. *Thoſe who proceed upon the way of* Abſtracted Notions *of the* Thing, *can, by diſcourſing upon thoſe Notions of the* Later *ſort, not onely demonſtrate thoſe Beings which are of a* Superiour *Nature, to which ſuch Notions, ſtript of their Imperfections, do* agree; *as we have done in our Metaphyſicks: but, moreover, they become hence enabled to explicate the* Myſteries *of Chriſtian Faith, and ſhew their* Conformity *to our Natural Notions, as we have ſhewn, in our* Appendix, *that Higheſt Myſtery of the B.* Trinity *is; which makes the Principles of Nature (and* Art *too) bear a kind of* Secondary *Teſtimony to their* Truth. *Now, I would gladly know what Aſſiſtance the Way of* Ideas *can afford us in ſuch a caſe;* Similitudes *of Angels, and of* GOD, *and generally*

ly of all Spiritual *Natures, would be ſtrange Language, and the applying them to* ſuch *Subjects would look very Extravagant. 'Tis this Way then, I much fear, which has given occaſion to many, either to* deny *Spiritual Natures, as do the* Atheiſts; *or elſe to apply the worſt of Corporeal Attributes to them. Rather, indeed, I may complain, that a right Underſtanding of Spiritual Nature is ſo ſtifled and depraved; that, if care be not taken, it will quickly be* loſt *to Mankind: 'Tis a ſtrange Step to it, or rather the utmoſt Attempt of quite deſtroying and Effacing it out of Men's Minds, when we ſee it openly maintain'd that* GOD *himſelf is* Spatium reale, *which is the Notion of* Quantity. *For which reaſon I have exerted my ſelf in my Metaphyſicks to demonſtrate & explicate the Nature of a* Spirit, *& even to* force *the right Conception of it, in deſpite of the Reluctancy of* Fancy.

XXIII. *In a word, ſince* Ideas *are both* Unintelligible, *and altogether* Uſeleſs, *& (I fear)* ill Uſe *is made of them, contrary to the Intention of their Authors; it ſeems but fitting that the* Way of Ideas *ſhould be* lay'd aſide; *nay, that the very* Word [Idea] *which has got ſuch a* Vogue, *ſhould be no longer* heard of; *unleſs a good reaſon may be given why we ſhould* uſe ſuch Words *as* no Man underſtands.

Your Faithful Servant,

J. S.

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2. *The* Form *of* [Ens,] *is* [Essence.]
3. *The Essences of* Pure Acts *consists in* Actual Knowledge.
4. *Yet they are* Potential *to the Act of* [Existence.]
5. *The Essence of* Body *is chiefly taken from it's* Form.
6. *Yet, not* only, *but from the* Matter *also.*
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15. *The Essential Difference of Body is* chiefly *taken from it's* Action.

16. *The*

16. *The* Modes *or* Accidents *which make Bodies thus* Fit, *are their* ESSENTIAL *or* SUBSTANTIAL FORM.

17. *But the Thing must* retain *that Complexion of Accidents* for some time.

18. Divisibility *in common, cannot constitute* any *Body.*

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22. *That is, they were thus Constituted* at first; *tho', perhaps, there are not any such* now.

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MEDITATION.

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CHAP.

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2. *Therefore the* Soul *and* Body, *are, here, only* Potential *Parts of Man.*
3. *Therefore, neither Part can* Operate Alone.
4. *According to that Excellent Maxim,* [Actiones & Paſſiones ſunt Suppoſitorum.]
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16. *The Knowledge of* Truth, *which thus* perfects *Man, muſt be* Evident.

17. *Hence,* Probability *perfects no Man.*
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40. *That*

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MEDITATION.

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2. *And therefore only* Individual *Eſſences are properly* ESSENCES.
3. *Yet, we can diſcourſe more clearly of the* Common Eſſences, *than we can of the* Individual *ones.*
4. *There go more Accidents to conſtitute the* Individuum, *than there go to conſtitute the* Common *Eſſences.*
5. *The Individual Complexion of Accidents is the* moſt Perfect Act *next to that of* Exiſtence.
6. *Hence 'tis Demonſtrated that to give* Exiſtence *is* above *the Power of* Natural *Cauſes, and only Peculiar to* GOD.
7. *There muſt be ſome Inſtant in which the Individual Thing firſt begins to* Bee. 8. *This*

8. *This Complexion of Accidents is* Essential *to the new-made Individuum.*
9. *Therefore it is the* Essential *or* Substantial FORM *of the Individual Compound.*
10. *Those Accidents that accrue afterwards are* Accidental.
11. *To be an Individuum, some degree of Constancy, Permanency, or* Stability, *is requir'd.*
12. *Which* Existence, *supervening, does establish*
13. *The Twisting the Results of so many Causes into one Individuum, argues the* Design *of an All-comprehending* Providence.
14. *This Complexion of Accidents can never be* eradicated *while the Individuum continues.*
15. *And gives the Compound a Different* Genius, *and* Natural Propension.
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30. *The*

30. *The Divine and Humane Natures may subsist in the same* Suppositum.

31. *Notwithstanding, those* Natures *and their* Properties *must remain* Unmingled; *and not* Confounded, *as some* Eutychians *imagin'd.*

32. *Yet, all the* Actions *and* Passions *must be attributed to the* Suppositum; *tho'* according to such a Nature; *contrary to what* Nestorius *fancy'd.*

33. *Hence, Lastly, There is no show of Contradiction that* GOD *should be* Three *according to the Respect of* Person; *and yet* not-Three, *but* One, *according to the Respect of* Nature *or* Essence.

34. *A large Explication of some Grounds, very Useful to take off all Shadow of* Contradiction *from divers Chief Mysteries of* Christian Faith; *and to show how* Consonant *they are to the most Exact Rules of* Right Reason.

MEDITATION.

How impossible it is for us to know perfectly *all that belongs to our own* Individuum. *By what Wonderful and Untraceable ways* GOD's *Providence has brought about our* Individuation; *and gives us all our* Knowledge, *and* other *Endowments. How little our Best Performances contributed to the Acquisition of them; and, how little reason the* most Knowing *and* most Virtuous *Man living has to be* Proud *of the most Laudable Actions* GOD *has done by him. That we ought to comply with the* Designs *of our Creatour by pursuing the* End *of our* Nature; *and by what Means this may be best accomplisht.*

CHAP.

CHAP. VI.

Some Preliminaries *fore-lay'd, in order to Demonstrate the Immortality of the Soul.*

§. 1. WE *cannot but have* Different Conceptions *of the* Essence *of* MAN.
2. *And, consequently, of every* Operation *of his, as he is* Man.
3. *We are, therefore, to examine whether there be any thing in Man according to his* Soul, *which is above* Quantity *or* Matter.
4. *There are* Three *Distinct Operations of* Man, *as he is* Intellective.
5. *The Notion of* [Ens] *or* [Thing] *is Indifferent to* Actual Being *and* not-being.
6. *Every* Form *must denominate the Subject, in which it is,* such *as the Form* it self *is.*
7. *A Notion may either be consider'd* [Subjectively] *or* [Objectively.]
8. *Every* Object *of our Knowledge must either be the* Thing *it self in the Mind, or something that's* Like it.
9. *NOTIONS,* (*understood* objectively,) *are the* Things themselves, *as they are in the Mind; and not meer* Similitudes *of them; Prov'd* unanswerably.
10. *Prov'd no less* unaswerably, *by the* Concession *of the Ideists themselves, that the* Thing *it self must* thus *be in the Mind.*
11. *In what Sense that saying* [Every Like is not the Same] *is verify'd.*
12. *Every* Inadequate *Notion, we have of the Thing,*

is

Is of the Whole *Thing* Confusedly *and* Materially; *tho' it be only of* one *Metaphysical Part, or Considerability of it,* Distinctly *and* Formally.

13. *A Third* Unanswerable *Proof, that the Thing must be in the Mind when we* know *it.*

14. *The Author's Reason why he builds on* this *Thesis. The Reasons why some others are backwards in Assenting to it.*

15. *Notwithstanding, the Immortality of the Soul may be demonstrated, tho' this Thesis were* wav'd.

CHAP. VII.

Of the Immateriality, *and, consequently, the* Immortality *of Man's* SOUL.

§. 1. FIrst *Leading* Demonstration. *Because her* Operations, *and* Objects *are receiv'd in her after an* Indivisible *Manner.*

2. Dem. II. *Because her* Capacity *is* Infinite.

3. Dem. III. *Because she has* Other *Natures in her without Altering* her own.

4. Dem. IV. *Because they are* in her, *not as* Intrinsecal *Modes affecting* Her; *but as* Distinct from her: *Contrary to the Nature of* Material *Subjects.*

5. Dem. V. *Because the Contrary Thesis is Opposite to the* Natural *Notions of* all Mankind.

6. [Existence] *is the only* Absolute *Notion we have, and all the rest are* Respective.

7. Dem. VI. *Because she has* in her *the Notion of* [Existence] *which is every way* Indivisible.

8. Dem. VII. *Because she has* Actual Respects *in her.*

9. *This Demonstration enforced.*

10. Dem. VIII. *Because she has in her the Notions or* Na-

Natures of Vast Quantities; *which are impossible to be there* Themselves *as they are in* Matter; *nor yet any* Material Similitudes *of them.*

11. Dem. IX. *Because the Parts of* Motion *are perfectly* Distinct *and* Determinate *in the* Soul; *which are utterly* Undistinguisht *and* Indeterminate *as they are in* Material *Subjects.*

12. Dem. 10. *Because the Soul has* Past *and* Future *Parts of Time* Present *in her* at once.

13. Dem. XI. *Because the Soul can tye together as many Singulars as She pleases, in the Notion of* One Number; *of which (generally) the* Fancy *can have no* Material Resemblance.

14. Dem. XII. *Because* Sensible Qualities, *tho' Innumerable, and Contrary to one another, are in the Soul, without* Disordering *her in the least.*

15. Dem. XIII. *Because the said Qualities, as in her, do not* fight *and* expel *one another; as they must, were their Subject made of* Matter.

16. Dem. XIV. *Because Innumerable multitudes of various and large* Figures *are in the Soul* at once.

17. Dem. XV. *Because the Soul has in her* Universal *Notions.*

18. Dem. XVI. *Because the Thing is,* in *and* by *the Soul,* Divided *into such Parts as* Material *Division cannot reach.*

19. Dem. XVII. *Because that kind of* Composition, *which the Soul makes afterwards of these* thus-Divided *Parts, is impossible to be perform'd by a* Material *Agent.*

20. *Hence is seen the reason why Angels do not thus* Compound *and* Divide; *and, consequently, they know the* Whole *Thing* Intuitively.

21. Dem. XVIII. *Because what is meant by the Co-pula* [*is,*] *which we use in all our* Affirmative *Judg-*

Judgments, cannot be ſo much as ſhadow'd *or* repreſented *by a* Material *Similitude.*

2. Dem. XIX. *Becauſe the* Connexion *of the Concluſion with Right Premiſſes, is above the force of all Nature, or Matter, and impoſſible to be* Solv'd *or* Broken.

3. Dem: XX. *Becauſe all the Notions the Soul has, are moſt* conciſe, *and* exact, *even to an* Indiviſible.

4. Dem. XXI. *Becauſe the Soul is a* Pure Act, *and therefore* Immaterial.

5. Dem. XXII. *Becauſe the Soul gives a kind of* Being *to* Non-Entities *and* Chimeraes, *which can have* no *Exiſtence in* Nature.

6. *How ſome do miſtake the Nature of the* Indiviſibility *attributed to the Soul.*

7. *The Proper and True Senſe in which a* Spirit *is ſaid to be* Indiviſible.

8. *That 'tis conſonant to the Nature of the Subject that the Soul ſhould* contain *Corporeal Nature, and it's Modes,* Indiviſibly.

9. *In what Senſe we are to take the word* [Inſtantaneous], *when we ſay the* Operations *of Pure Spirits are* ſuch.

10. *Laſt* Demonſtration, *Concluding the Whole Point; That our Soul, it being ſo* manifeſtly *and* manifoldly *Demonſtrated to be IMMATERIAL, is neceſſarily IMMORTAL.*

MEDITATION.

In diſcourſing of our Soul, *we muſt tranſcend our* Senſes *and* Corporeal Phantaſms; *and avail our ſelves only by* Reflexion *on thoſe Operations which are Proper to it.* *'Tis to be fear'd, the Chief Origin of Atheiſm is in Men's* Wills, *it being ſo eaſie to ſatisfie their* Underſtandings. *What Duties are incumbent on* Us,

who

who know and acknowledge our Soul to be Immor-
tal. *Our former Demonſtrations of that Great and*
moſt Concerning Truth ſumm'd up, and Recapitu-
lated. Of what vaſt Importance it is to lay to
heart this Preliminary Truth to all Religion.

BOOK II.

Of PURE ACTS.

CHAP. I.

Of the SOUL SEPARATED, *and* ANGELS.

§. 1. *THe Soul, does, at her Separation, receive ſome* Change, *according to the* Manner *of her* Exiſting, *and her* Suppoſitality.

2. *The Means how this is done, illuſtrated.*

3. *Yet the ſame* Individual Nature *remains in her.*

4. *All the Knowledges and (Unretracted) Affections the Soul had here, remain ſtill in her.*

5. *Each Soul, when Separated, knows all* Created Truths.

6. *How this is very* Poſſible.

7. *Hence, every Separated Soul knows* all Time, *and* Place.

8. *Hence*

8. *Hence her* Operations *are not* measur'd *by* Time; *They and their Subject being of a* Superiour *Nature.*

9. *Hence, she will be* Eternally Miserable, *unless she knows the* First Cause, *GOD.*

10. *Hence also, she is naturally* Unchangeable.

11. *Hence too, as soon as Separated, she knows all the Thoughts and Affections, Words and Actions of her past* Life.

12. *Whence follows the* Particular Judgment, *which determines her Lot at the hour of Death.*

13. *Hence is understood how the* Book of Conscience *will be laid open at the Last Day.*

14. *And how Infants are connaturally sav'd by* Baptism.

15. *Hence* Ana-Baptism *is Impious and Unnatural.*

16. *The foregoing Principles show how much more easie it is for the Saints and Angels in Heaven to know our Actions and Necessities.*

17. *The* Practical *Judgments, or* Affections, *do carry the Soul to the Attainment of the Good she* most Lov'd here, *in case it be Attainable in the Future State.*

18. *The Best* Intellectual *Good, or the* Sight *of GOD is Attainable in the Next Life, if the Soul be* Dispos'd *for it.*

19. *Therefore to work up our Christian* Principles *to such* Good Dispositions, *ought to be the whole Employ of our Life here.*

20. *This good Disposition is* CHARITY, *or the* Love of GOD above all things.

21. *Hence all the Means and Motives laid by our B. Saviour, tend only to breed and cultivate in our Souls this* Predominant Affection *for Heaven.*

22. *Hence* RELIGION *is the Way of breeding*

up Souls in such a manner as may dispose *them for* Eternal Bliss.

23. *From the same Principles is Demonstrated, that To depart hence with a* Contrary Disposition, *a First Affection for any* Creature, *will torment the Soul, when Separated, with most Unspeakable* Grief *and* Anguish.

24. *The State of Separation* Elevates *the Soul to an Incomparably higher Perfection of* Existence, (*Its being then a* Pure Act) *than She had* here.

25. *Wherefore, it does, consequently,* Elevate *the* Activity *of all her Powers; and particularly the Acts of her* Will, *her* Affections, *to an Unconceiveable intenseness and Vehemency, above what She had* while in the Body.

26. *Hence the* Pœna Damni *in Wicked Souls for the Loss of the* Sight *of* GOD; *and also the Loss of the* Temporal *False Good they here doted on, is Unspeakable; and plunges them in a* HELL *of* Misery. *Their* Sad Condition *describ'd.*

27. *Hence 'tis evident that* GOD damns no Man; *but that the Sinner, while he hugs and cherishes in his Thoughts these* Inordinate Affections *for Creatures, on which, by his own Deliberate Choice, he had set his* First Love; *does connaturally kindle and foment, all the while,* Hell-Fire *in his own Soul. To which* GOD *contributes no farther, but by conserving the Wisest Course of the World, that Proper Causes should have their Effects; which he has no reason to alter for their sakes.*

28. *The Knowing,* then, *all Truths* Speculatively, *do not alter the* Predominant Affection *for Creatures.* As the Tree falls, so it lies.

29. *Hence, one Enormous Actual Sin,* unrepented *renders a Separated Soul liable to Eternal Damnation.*

30. *The*

30. *That the State of Separation does not alter the* First Affection *of Souls, farther Demonstrated.*

31. *Hence Sin does not formally* consist *in the* Falsity *of the Practical Judgment, or Affection; but, in the* Disproportion *and* Inordinateness *of it.*

32. *From the former Principles it follows that all those several Kinds of* Knowledges *we had* here, *will be* Elevated *to an* Unmeasurable Excess *in the State of Separation.*

33. *Hence also, all the* Virtuous Affections, *which good Souls had* here *for Friends, Relations and Acquaintances, will* remain *in the Next Life; and make them* ardently *wish and pray for their Salvation.*

34. *That each Particular* Deduced *here, is Demonstrable by the Principles laid formerly: Shown, by repeating* those Principles.

35. *Wherefore, there is not the least Thought, Word or Action,* Good *or* Bad, *which we ever* had *or* did, *in* this *Life, but will have it's Consequent and Proper Effect,* Adjusted *and* Proportion'd *to it, in the* Next.

MEDITATION.

The Admirable Nature of a Soul, when separated, and become a Pure Spirit, *Display'd. That there is no Comparison between our Soul's Condition* here, *and That in the State of* Separation: *Meer* Humane Science, *when at the Height, was too short and Impotent to raise Mankind to* those Dispositions *that fit him for* True Happiness. *The Necessity of* Divine Revelation *farther shown. That the* Christian *Life is most* Comfortable; *and the Un-Christian Life most full of* Anxiety. *The Unexpressible Transports of* Joy *which* Holy *Souls experience at their first entring into* Bliss.

CHAP. II.

Of the Existence, Essence, Knowledge, Distinction and Action of ANGELS.

§. 1. THE *Order of the Universe requires that there should be* Different Kinds *of Beings.*

2. *And, much more that there should be* Pure Acts, *or* ANGELS.

3. *Especially, since the* Angelical Natures *are* Capable of Existing.

4. *And, that, otherwise, there could be no Immediate Cause of* Motion.

5. *As is also demonstrated from the Nature of all* Causality.

6. *Every* more perfect *Ens includes in it the Nature of the* less perfect, *as it is an* Ens.

7. *And, therefore* Pure Acts *or* Spirits, *Contain in them, the Nature of* Body.

8. *Which, since it cannot be done by way of* Quantity, *they must* contain *them by the way of* Knowledge.

9. *Therefore the very Natures or Essences of Bodies are in a* Spiritual *Understanding; and not* Ideas *or* Similitudes *of them only.*

10. *This Doctrine being grounded on that Logical Maxim,* [*All Differences are nothing but* More *and* Less *of the Generical Notion;*] *the consideration of that* Thesis *is recommended to the Reader.*

11. *This holds equally in a* Soul *too, when she comes to be a* Pure Act.

12. Angels, *being Pure Acts, are* Immutable.

13. *The* Distinction *of Angels is taken from being* More *or* Less Cognoscitive *after their manner.*

14. *This*

14. *This is* not *to be understood of the* Extent *of their Knowledge; but, of the* Intenseness *or* Penetrativeness *of it.*

15. *Hence, as far as Reason carries us, is taken the Distinction of the* Three Hierarchies, *and* Nine Quires *of Angels.*

16. *The Different* Manners *by which* Angels *and* Human Souls *come to have all their Knowledge.*

17. *That those Angels have* Nobler Essences, *whose each* Act *of Knowledge has for it's* Object *a* Greater *portion of the* Universe.

18. *Which* fits *them to* super-intend *the Administration of a* Larger Province.

19. *How* Consonant *this is to those passages of Holy Scripture, which speak of such* Operations *of Angels.*

20. *An Angel cannot operate upon another Angel, so as to* Change *it,*

21. *Wherefore, all it's* External *Operations, which work a* Change *in another thing, can only be upon* Bodies.

22. *An Angel can thus operate upon* Material *Beings, or* Bodies.

23. *That we only intend to evince* here *the* An est *of this Operation of an Angel, and not the* Manner *how it is perform'd.*

24. *Yet no* One *Angel has an* Unlimited *Power to operate thus on* All *Bodies* whatever.

25. *An Angel can* Move *or* Change *those Bodies which are within the Sphere of it's Activity, in an* Imperceptible Time.

26. *Hence the wonderful Effects, recorded in Holy Writ to have been done by* Angels, *are Consonant to* Metaphysical Principles.

27. *That the Ordinary* Ministring Spirits, *or* Angel-Guardians *of* Particular *Persons, are the* Lowest *sort of Angels.*

28. *But the* Greater *and* Weightier *Affairs are manag'd and transacted by* Archangels.

29. *The Lower Angels receiv'd Intellectual Light from* GOD *by means of the Superiour ones, in the very Instant they were Created.*

30. *In what* manner *the Good Angels perform the Will of their Maker, without* New Instructions.

31. *That* GOD *makes use of* Holy *Angels to procure our* Good; *and of* Bad *ones to* afflict *and* punish *Mankind, as His Divine Wisdom sees fitting.*

MEDITATION.

By what means Metaphysicks *has rais'd our Thoughts above the Sordid Mass of* Matter, *to contemplate the* Angelical *Nature. The surpassing Excellency of their* Intellectual Essences *Decypher'd. How* Faith *has antecedently enlighten'd our* Reason; *and that 'tis our Duty to* Explicate *and* Defend *it against the* Empty Flourishes *of the Drollish Renouncers of* Faith *and* Reason *both. What Gratitude, Love and Veneration we owe to those Blessed* Ministring Spirits; *and what Benefit we shall reap by keeping up a Spiritual Communion with them, by following their good Inspirations. Yet, that we ought to honour them so, as to remember they are only our* Fellow Servants; *tho' highly Dignify'd by our* Common Master.

CHAP.

BOOK III.

Of the most Pure Actuality of Being, the Adorable *DEITY.*

Of the Existence, Essence, and Attributes of GOD.

§. 1. THat *there must be Something which is a most* Pure Actuality of Being; *Demonstrated.*

2. Dem. II. *From the acknowledg'd* Potentiality *of Being; necessarily annext, or rather* Essential *to all Creatures.*

3. Dem. III. *Because what* is not, *cannot* Act.

4. Dem: IV. *Because* Actual Being *(or* Existence) *is the* Noblest *Effect imaginable.*

5. Dem. V. *Because no* Power *can produce an* Effect *which is Contradictory to what* it self is, *or, to* it's own Nature.

6. *The foresaid Proofs summ'd up in* One, *and* Enforc'd.

7. *This Actuality of Being* gave Being *to* all Other *Things.*

8. *The Objection of the Atheists propos'd*; viz. *That* The World was ever.

9. *First Answer. That this does not* solve *our* Demonstration.

10. *Second Answer. That 'tis a meer* Voluntary Assertion; *neither* Prov'd; *nor* Attempted *to be Prov'd*; *nor* Possible *to be Prov'd.*

11. *Third Answer. Farther shewing, that our Argument is not* Toucht; *and Reducing it to an* Identical Proposition.

12. *Fourth Answer. This* Pretence, *or* Voluntary Assertion, *is shown to be an Absolute* Impossibility.

13. *Fifth Answer. That the putting an* Infinite Antecedent Time, *(which, in their Supposition, is absolutely necessary,) is a* plain Contradiction.

14. *Sixth Answer. That the very Notion of the word* [Infinite] *apply'd to our case, shews also, that 'tis a* manifest Contradiction.

15. *The putting a* Finite *Number of Causes, giving Being to one another* Circularly, *is as Absurd and* Contradictory *as the former.*

16. *The Notion of* [Ens] *is different from that of* [Existence]; *and, consequently* [Essence] *from* [Existence.]

17. Philosophers *must discourse of the* First Being, *by* such *Notions as they* have.

18. *The Notion of* [Existence] *is the* most Actual *of any we have.*

19. *And, therefore, the Fittest to express a* Pure Actuality of Being; *and given us by GOD himself.*

20. *Every* Abstract *word includes comprehensively the* Whole Nature *of the* Form *or* Act *it signifies,* without any Limitation.

21. *Therefore it's* Limitation *either proceeds from the* Subject, *or from the* Causes *that* Determine *it.*

22. *Where-*

22. *Wherefore GOD's* Essence *being* EXISTENCE *it self, is absolutely* Unlimited, *or* Actually Infinite.
23. *Therefore GOD is but ONE.*
24. *Hence* Polytheism, *or the putting* Many Gods, *is a most senseless Absurdity, and a* plain Contradiction.
25. *Hence the* Christian *Doctrine is* DIVINE; *the Dawning of which chaced away that* Universal Darkness; *in despite of all Opposition, Humane* Power, Wit, *or* Learning *could make.*
26. [Existence] *is the* Whole Perfection *of every thing that* Exists.
27. *Much more, when it is* Essential, *and* actually Infinite.
28. *Therefore the Divine* Existence, *or the DEITY, Includes or Concenters all imaginable* Perfections *in it's self.*
29. *Therefore GOD is* Infinitely Perfect *in all* Intellectual *and* Moral *Attributes.*
30. *Therefore GOD is a* Spirit.
31. *And no ways* Corporeal.
32. *Therefore 'tis an* Indignity *to the* Divine *Nature to apply any such Predicates to Him as belong to* Bodies.
33. *Hence also He is* Immutable.
34. *And a* Self-Subsistent *Being.*
35. *Also His* Essence *is* most Simple *or Uncompounded.*
36. *And his* Duration *ETERNAL.*
37. *Whence it ought not to be Explicated by a* Correspondency *to our* Time.
38. *Hence also, GOD is IMMENSE.*
39. *'Tis highly Derogatory to this Attribute, to explicate it by* Commensuration *to an* Infinite Space.
40. *Lastly, the* Divine *Nature is, of it's self,* infinitely *Knowable, or* Intelligible.

41. *Of*

41. Of what comfort this may be to some Humble and Pious Souls.

42. That the Author confines himself, here, to Metaphysical Mediums.

43. Notwithstanding all that's said, no Notion or Word we have, is Univocally, (or in the same Sense) apply'd to GOD and to Creatures.

44. Wherefore all the Words we use, when we speak of GOD, are, in some sort, Metaphorical.

45. Because each of them signifies some one Notion, or some one Perfection; whereas the Divine Nature is the Plenitude of All Being, and All Perfections, center'd in One most Simple Formality.

46. Hence even the Names of our Best Virtues, are not, in every regard, properly spoken of GOD.

47. Nor, Omnipotent, Creatour, or such like: All our Language having some Tang of Imperfection Annext to it.

48. Nor yet, Negative Words, as Immense, Infinite, Immaterial, &c.

49. No Priority or Posteriority, either Real, or made by our Reason conceiving some Ground for it in the Thing, can be attributed to GOD.

50. Notwithstanding all these are with some Impropriety spoken of GOD, yet all of them (but the Last) are Truly said of Him.

51. The Solid Ground of Mystick Theology.

52. Hence is concluded, that all the Names or Words we have, whether they be Affirmative or Negative, do fall short of reaching the Divine Essence.

MEDI-

MEDITATION.

How, by considering the Visible *Things of this World, we have arriv'd at the Knowledge of the* Invisible *Things of* GOD; *His* Essence, *and* Attributes. *That these have been Demonstratively Deduc'd; and this, with an Evidence* beyond *that of the* Mathematicks. *That this will redound to* our *greater Disadvantage, if we live not accordingly. This Knowledge of* GOD *obliges us to the Duties following*; viz. *Of most Profound* Adoration, *and Respectful* Attention *when we address to him in* Prayer; *Of a* Firm Belief *of what he has* Reveal'd. *Of Endeavouring to* dispose *our selves to receive farther Influences of His* Grace; *and to* Hope *with Full Assurance that He will most certainly give us all we are Capable or* Dispos'd *to receive: Of* Trembling *at his Justice, if we wilfully break his Commands, or carelessly run on in Sin: Of* Hoping *Unwaveringly we shall obtain his* Pardon, *if we sincerely* Repent. *Of* Resignation, *in all sinister Contingencies, to the Infinitely Wise Disposition of His Providence in the Government of His World. Especially, to* Love *Him, who is our* Only Happiness *and* True Good, *as we ought; both for what He is* in Himself, *and for what He is* to Us. *Lastly, to the Duty of* Imitating *His Holy* Moral *Attributes; which is the most Effectual Means to* perfect *us in all sorts of* Virtue.

BOOK IV.

Of the ſeveral OPERATIONS *of Things; and of the* Manner (*in common*) *how the* Firſt Being *adminiſters* His World.

§. 1. ALL Action *ſprings immediately from the* Exiſtence *of the Cauſe.*

2. *And the Acting* in ſuch *a* Manner, *from the Thing's being* of ſuch a Nature.

3. *Therefore the* Power *of Operating* thus *or* thus *is reſumded into the* Eſſence *of the Thing.*

4. *Therefore all* Cauſality *is the Imparting* to the Patient *ſomewhat that was, ſome way or other,* in *the* Agent *or the* Cauſe.

5. *Hence Motion only* Applies *the Natural Agent to the Patient.*

6. *The* Firſt *Operation among Bodies is* DIVISION.

7. *The* Next *Operations are* IMPULSE *and* ATTRACTION.

8. *The* Reaſon *of which Operations is not to be fetch'd from* Phyſicks, *but from* Metaphyſicks.

9. *Not*

9. *Nor, in Metaphysicks, from the* Matter, *or* Form.
10. *But from the* Essence *or* Nature *of the Common Modification of Body,* Quantity.
11. *This Disputable Point fully Clear'd.*
12. *Hence is seen, particularly, the Reason of* Attraction.
13. *Every* Impulse, *does, at first,* Condense; *and every* Attraction, *at first, does* Rarify.
14. *All these Operations are either perform'd* by Local Motion, *or concomitantly with it.*
15. *All* Motion *comes, at first, from the* Angelical Nature.
16. Every Part *of Motion is a* New Effect.
17. *And therefore it requires a* Continual *Influx of some Moving Cause.*
18. *This Moving* Cause *is some Chief Angel, which* Rarefies *the Matter in the* Solar *Bodies.*
19. *Angels are* Pre-mov'd, *and* Directed *by GOD to move Matter, in such a manner as is most suitable to His Eternal Decrees.*
20. *The* First-mov'd *Bodies do* Determine *and* Continue *the Motion of the Others.*
21. *Hence* Angels, *and the* Bodies *which they move, do, as* Second Causes, *determine the* Individuation *of all* new-made *Bodies.*
22. *But 'tis evidently* beyond their Power *to give* Existence.
23. *Which, therefore, is Peculiar to GOD;*
24. *As 'tis also to* Conserve *them in Being*
25. *And to give to a Nobler* Essence *a Nobler* Existence.
26. *For the same reason a* Spiritual Form *will be given to* Matter, *connaturally* Disposd *for it.*
27. *The same holds in* Supernatural *Gifts, which also (abstracting from Miracle) are carry'd on by* Dispositions.
28. *Hence*

28. *Hence* GOD *is not the Cause of any* Defect; *much less of* SIN.

29. *That all the forementionʼd Sorts of* Operations *do spring from the Respective* ESSENCES.

30. *That* GOD *does* All *that's Good*, in All; *and in what* Manner, *and by what Means.*

MEDITATION.

That God's *Ordinary Providence carries on the Course of Nature by* Proper Causes *still producing* Proper Effects, *Demonstrated: And* Confirm'd, *because, otherwise, Mankind could not possibly have any* Science; *not know how to behave themselves, or what to do in their* Practice *and ordinary* Actions. *The same Great Truth Demonstrated a posteriori. Hence, the* Course *of GOD's Workmanship, (the Fabrick of* Nature,) *is* Close *and* Indissoluble. *The* Epicurean *Tenet that the World is Govern'd by* CHANCE, *shown most Absurd and Senseless. What* CHANCE *truly is. How Groundlessly some Christian Philosophers, (the* Ideists) *do* in part *violate this Method of GOD's Ordinary Providence, Demonstrated. The Witty Folly of* Stoical *FATALITY confuted and exploded. The Application of this Doctrine to our own* Duties.

The CONTENTS.

A Rational Explication OF *The Mystery of the most Blessed TRINITY.*

Trans-

Trans-natural Philosophy:

OR,

METAPHYSICKS.

BOOK I.

Of the ESSENCES of Compound *Entities.*

CHAP. I.

Of POWER and ACT.

1. ALL Mankind must necessarily have the *Notions* of POWER and ACT, or *know* what those Words *mean*. For, since all Mankind do, in their Common Language, use to say that such a Thing which *was not* before, *can be* or *exist*; as also that Fire

POWER *and* ACT *are Natural or Common Notions.*

can

can be made of Wood, that Water *can be made Hot*, and such like; and this in innumerable Occasions; And, 'tis Evident, that the word [*can*] does, in those Speeches, signifie the *Power* to Exist, be made of Wood, be made Hot, *&c.* and the *other* words do signify the *Acts* which answer to those Powers; and, by reason of which, when they come to have those *Acts*, they are truly said to be *Actually* such as the words which correspond to those Powers do import. Also since all Mankind have in their Minds the *Meaning* of those Words which themselves do intelligently *use*; and the *Meaning* of any Word is the same with that which we call their *Notion* expresst by that Word, which Notion we have in our Minds when we use that Word; It follows evidently, that All Mankind must necessarily have the *Notions* of POWER and ACT, or *Know* what those Words *mean*.

That there are Three *sorts of each.*

2. Hence is gathered that there are *three* Sorts of *Power* and *Act*: For, since we can truly say that such a Thing, newly generated, *was* not, and *now is*; and 'tis most Self-evident that *could not be* which had not a *Possibility*, or *Power to be*; 'tis manifest that the Thing had a *Possibility*, or *Power to be*; that it had a *Power* to that *Act*, call'd *Existence*. Again since we see that *Thing* call'd *Wood* turn'd into that *Thing* call'd *Fire*; we are hence forced to have the Notion of a *Power* in the *former Thing* to become this *later Thing*; that is a Power of the Notion of [*Thing*] or [*Substance*:] which is clearly distinct from the Power to [*Existence*]. Lastly, since we see that *Existent Things*, (v. g. Bodies

Bodies,) tho' *Unchang'd* as to the Notion of *Thing*, have a *Power* to be many ways *Alter'd* or *otherwiſe* than they were, either Inwardly or Outwardly; v. g. to be *Bigger*, *Hot*, *Related*; as alſo to *Act*, or *Suffer*; to be in a different *Time* or *Place*; to be *Situated*, or outwardly *Habited* thus or thus; it is no leſs Evident that there is *Another* ſort of Power in the *Thing* or *Individuum*, tho' remaining the ſame *Thing*, or *Unchang'd* as to the Notion of THING, to have thoſe *Accidental Acts*, or Modes, *in it*, or elſe Apply'd *to it*; which kind of Power is moſt evidently *Different* from the *other two*. Wherefore 'tis manifeſt that there are *Three* ſorts of *Power*. One, which the *Whole Thing* has to that Act call'd *Exiſtence*: A Second, which the Thing, according to ſome *Part* of it, as it were (which we call *Matter*) has to be Another *Thing*: A Third, which the *Thing Exiſting* has to it's *Accidental Acts*, or to the Modes or Manners *how* it is.

That the First ſort of Power *belongs to all Things but the* First Being.

3. The *Firſt* ſort of *Power* belongs to *all Things* whatever, but the *Firſt Self-exiſtent Being*. For, ſince the very Notion of All Things but the Firſt *Self-exiſtent Being*, imports that they are ſuch as have not *Actual* Being or Exiſtence of themſelves, or from their own Eſſence or Nature; and therefore (not being able to give it to themſelves) they muſt receive it from *Another*; and yet 'tis no leſs manifeſt they *could have had* Being given them by that Other, or by the *Firſt Being*; becauſe they now *Actually have it*, and a Thing *cannot actually receive* that which it has

no *Power*, or *Possibility*, to receive; It follow that this *Power* to have Actual Being or *Es istence*, must belong to all Things which we c *Creatures*; that is to all but the First Sel Existent Being.

4. This Power of Existing which belongs to all Creatures is also *Essenti* to them. For, since we cann have a Formal Notion of *N thing*; nor of a *Thing* under t precise Notion of *Ens*, but we must conce it *constituted* such by some *Formal* Cause or ther, Proper to it's Nature; which For Constituent of *Ens* we call it's *Essence*; and *sence* speaks something that concerns *Be* one way or other, and involves it in its Sig fication; and the Essence of *Creatures* does include *Actual Being* in its Notion, because §. 3. they have it from *Another*; it follo that the *Essence* of all *Entia* or Things whate that are Created, or of all *Creatures*, con meerly in their Potentiallty or Power to h *Actual Being*; which we call their *Possibility*.

And is Essential *to them.*

5. *Corollary* I. Hence the Proper Definition *Created Ens* in Common, *That which has a Power to E* or, *That which is Capabl Existing*. I mean as far a can bear an Exact Definitio which I say, because t which we use here for a *Genus*, and wh we are *forced* to use in such very *Com* Notions, is a *Transcendent*, and not a *per Genus*, which has always a Notion

Hence the Definition of Created Ens *is*, That which is capable of Being.

a Determinate Senſe, and is capable to be Divided by *more* or *leſs* of the Generical Notion as by it's Intrinſecal Differences; neither of which is found in the words [*that which*] which we are neceſſitated here to put inſtead of a *Genus*.

6. This Power to the Act of *Exiſtence*, which (as was now ſhown is *Eſſential* to all Created Beings) conſiſts in this that it's Nature is ſuch that it has no Repugnance, Chimericalnes, or Ground of Contradiction in it's Notion.

That this Power *conſiſts in, it's* Poſſibility, *or* Non-Repugnance *to* Being.

For, ſince an [*Impoſſibility*] and a [*Contradiction*] are in effect the ſame, and differ only in this that *Impoſſibility* regards only the Incapacity any thing has to Exiſt *in re*, and *Contradiction* the Incapacity it has to exiſt *in the Underſtanding*, becauſe 'tis Oppoſite to the nature of *Ens*, which is it's Adequate Object. And, ſince all Effects are *Poſſible* to *GOD*, which do not imply a *Contradiction*; and thoſe Effects that do ſo are therefore *Impoſſible* to Him, becauſe (Contradictions and Lies being the Height of *Folly*) they are Diametrically Oppoſite to *GOD's Wiſdom*, by which they are, (if at all) to have Exiſtence given them: It follows that the *Power* which Creatures have to *Exiſt* or be *Created*, (which we call their *Poſſibility*) conſiſts only in this, that there is no Repugnance, Chimericalnes or Ground of Contradiction in their Natures; *only* which renders them Impoſſible.

7. Hence is seen, why [*UNUM*] is said to be a Property of *Ens*; and in what the *Unity* of every *Entity* consists. For, since nothing in Common *can exist*, or (which is the same) is an *Ens*; but, to be an *Ens* or *Capable of Existing*, it must be *determinately This*; and, to be *determinately This*, includes to be *Different from all others* under the Notion of *Ens*: Also, since to be *No One*, signifies to be *None*; and therefore to be *No One Ens* is to be *No Ens*; hence, nothing is *Capable of Existing*, or an *Ens* unless it is *Determinate* under the Notion of *Ens*; or, *not Two* Entities but Determinately *This*, and therefore *Distinct* under the Notion *from all others*; that is, unless it be *Indivisum in se* and *Divisum a quolibet alio* under the precise Notion of *Ens*; which is the very Notion of *UNUM*.

What Metaphysical UNITY *is.*

8. The *Essences* of Things antecedently to their *Actual Being* or *Existence*, can only be in the Divine Intellect. For, since they cannot *be* themselves *Actually*, until they have that *Act* which is the *Formal* Cause of their Being, *viz.* *Existence*, given them; because a meer *Possibility* or *Power* to *be*, which is all that Creatures have from their own Nature, cannot give or denominate them to *be actually*: It follows that all the *Existence* (nay *Possibility* of Existence, or *Essence*) they have, antecedently to their Being or Existing in Nature, is only in *GOD*, or in the Divine Understanding.

The Essences *of Things are, Antecedently to their Existence, in the* Divine Intellect.

9. Col-

9. *Corollary* II. Hence is Demonſtrated from the *Altiſſimæ Cauſæ*, that is, from the Supreme Reaſons or Mediums in Metaphyſicks, *viz.* from the Nature of *Ens* and *Unum*, that the Carteſians leave no *Natural Ens* in the World, while they put them to be made up of innumerable Particles of their Firſt Matter, each of which *could exiſt alone* independently on the other, and ſo each of them was an *Ens*. Whence follows that each Natural Body, it being made up of *Many* of them, is truly and properly *Multa Entia*; that is *Diviſum in ſe* under the Notion of *Ens*; and, conſequently, not *Unum*; and therefore *not an Ens*, or a *Non-Ens*.

Hence the Carteſian *Doctrine leaves no* Ens *in the world.*

10. *Corollary* III. Hence is Deduced *how* the Eſſences of all Things are ſaid to be in the Divine Underſtanding. By which it cannot be meant, that, as they are in *GOD* they are ſo many *Actually Diſtinct* Formalities which he views there and contemplates; for this would put a Formal Diſtinction of many Limited Beings in *GOD*; and, withall, that, the *Object*, in ſome priority, anteceding the *Knowledge* of it, he owes his Knowledge, in ſome degree, to the Eſſences of *Creatures*. Wherefore, 'tis, Literally ſpeaking, no more but that *God* being Infinitely Wiſe, and being by His Wiſdom to make a World, the beſt Order of which is to

How *the Eſſences of Things are in the* Divine Underſtanding.

consist of such and such particular Essences put in Actual Being; hence His Knowledge *antecedes* both their Essences and Existences, and is *terminated* in them as the *Effects* of his Creative Wisdom. Or it may be said that their *Essence* (by §. 6.) consisting in their *Possibility of Being*; they are said to be *in Him*, because he gives Being to nothing but what's *Possible to be* and Fit for the Best Order of the World; and not to what's Unfitting, Impossible, and Contradictory; which being the highest strain of Folly, cannot be said or thought of *Infinite Wisdom*.

11. *Corollary* V. Hence also is understood why the Essences of Things are said to be *Eternal*, *viz.* as they are in GOD, in whom is the whole Plenitude of Being. For, otherwise, the Essences of all Things, *of themselves*, and as they are in *themselves*, (Bodies especially) are *Mutable*. For, since no Body in Nature is *Capable of Existence*, nor consequently, *has* any Essence, but *Individuals*; and we see many Individual Bodies *Corrupted* and others Generated of them; and since we know certainly that the rest of them (they having all of them a *Power* to be Alteril, nay to become Other Things) are liable to the same fate; 'tis evident that the Essences of all the Individuals in Nature *do perish* with them; and that *as in themselves*, they are Generable and Corruptible; that is *Temporary*, and far from *Eternal*. Again, since

And how they are said to be Eternal.

the

the Essences of *Pure Spirits* or Angels, they being Created, are *Indifferent* to *Being* and *Not-Being*; there is no Repugnance, (however they cannot be Corrupted by the Operation of Natural Causes, as Bodies can) why, for any thing they have from themselves, they may not cease to *be* as well as Bodies may.

13. In this *Possibility*, or Non-Repugnance to Existence, which is Essential to all Creatures, consists also the Metaphysical VERITY of Things. *In what consists Metaphysical* VERITY. For, since a *Contradiction*, which is grounded on the *Impossibility* of the Thing, is the Greatest of Untruths: which put, all we could say concerning any thing may be False: Again, since all we can truly say concerning any Thing must be taken from the Nature of *that Thing*, (for otherwise we should discourse either of *Nothing*, or of *Another Thing*, and not of *It*;) and therefore if the Nature of that Thing be Contradictory, Repugnant and Chimerical, all we could say of it must necessarily be *False*: It follows on the contrary, and for the same reason, that all the *Truths* we can have, when we Speak or Discourse of any Thing, must be Grounded on it's *Possibility* or *Non-Repugnancy*. But we call that the *Metaphysical* VERITY of a Thing on which is Fundamentally Grounded all the *Formal* and *Particular Truths* we have, or can have, concerning *that Thing*; Therefore this *Possibility*, or Non-Repugnancy to Existence, which is found in all Creatures, and is Essential to them, is that in which consists their *Metaphysical* VERITY.

14. Ce-

14. *Corollary* VI. Hence, the Firſt *Formal Truths* or Propoſitions, or (which is the ſame) our very *Firſt Principles*, are thoſe which ſpeak the Metaphyſical *Verity* of the Thing, or that it *is it's ſelf and no other*; which cannot be *expreſt* otherwiſe than by *Identical Propoſitions*; as every Attentive Reflecter, who will attempt to do it any other way, muſt be forced to acknowledge.

Hence the Firſt Formal Truths are Identical Propoſitions.

15. *Corollary* VII. Thoſe Firſt Principles can only be of Two ſorts. One of them is taken from the *Eſſence*, Nature or Notion of the *Thing*; v. g. *Every Thing is what it is*, *A Man is a Man*, *Quantity is Quantity*, *Idem eſt Idem ſibi ipſi*, *Æquale eſt æquale ſibi*, &c. The Other from it's *Exiſtence*: v. g. *What is, is*; *'Tis Impoſſible the ſame thing ſhould be and not be at once*: *Exiſtence is Exiſtence*; *Self-Exiſtence is Self-Exiſtence*, &c. The Uſe and Neceſſity of which ſeemingly Dry and Inſignificant Propoſitions is ſhown at large in my *Method to Science*, B. 2. Leſſ. 2. and, in my *Solid Philoſophy Aſſerted*, Reflexion 19. and more at large in my *NON-ULTRA*.

Of which there are only Two *ſorts.*

15. *Corollary* VIII. Hence alſo is ſeen, how, and in what good ſenſe, ſome Propoſitions are ſaid to be *æternæ Veritatis*; viz. *à parte poſt*, (as the Schools phraſe it) or ſo that they *can never ceaſe to be True*. For, ſince no Propoſition can

Why ſome Propoſitions are ſaid to be æternæ veritatis.

can be *at all*, or *any where*, but in such Knowing Substances, as working by *Abstracted* Notions, do frame a *Subject* and *Predicate* by conceiving the Thing diversly; and *compounding* again those Notions into a *Proposition*. Also, since this manner of Knowing a Thing by *Abstract*, *Partial* and *Inadequate* Notions can only be found in the *Soul* of *Man*, which gleans her Knowledge by piece-meal from various Impressions on the Senses; and not in *Angels*, which comprehend the whole Thing at once by *Simple Intuition*, much less in *GOD*. Hence, the *Soul* (as will be prov'd) being *Immortal*, all the Affections or Modes, consistent with her Nature (as all True Propositions are) must likewise continue and remain in her for ever; since neither can there be any reason on the *Subject's* side, why they should *decay* or *perish*: Nor on the *Objects*, because GOD has unalterably *fixt* the Essences of Things, from which all True Propositions are taken, and on which they are Grounded. Whence those Propositions must be *Eternally True*, meaning by those words, *à parte post*; nor can they be so, *à parte ante*, because the *Soul*, their only Subject, is not such *her self*.

17. The Second Sort of POWER, which is the Power to the Notion of [*Thing*] as it is found in Nature, must have such an *ACT* corresponding to it as *determines* the Power to be *This* or *That* *Thing*,

The Second *sort of Power respects not the Notion of* Existence, *but the Notion of* Thing.

Thing in Nature. For, since the Notion of [Thing] is very Common, and the *Power* to be a Thing adds to it still more *Indetermination*; and, what's *Common* to *All*, and *Indeterminate* to *Any* Thing, cannot *particularize*, or constitute *This* or *That* Thing; and only *This* or *That* Thing, and not Thing *in Common*, or what's *Indeterminate* to every Thing, can exist in Nature: It follows, that either there must be no *Particular* Bodies in Nature, that is *No One* Body, or (which is the same) *No Body* at all in the whole World; or else it must be granted that there must be such an *Act* corresponding to *this* Sort of *Power*, which so determines it as to constitute *This* or *That* Body in particular. Which Second Sort of *Act* is call'd by the Schools the *SUBSTANTIAL* or *ESSENTIAL FORM*; and this Second Sort of *Power*, which answers to that *Act*, and is *Determin'd* by it, is call'd *MATTER*.

In what Sence Bodies are said to be Compounded *of this* Power, *and its* Act.

18. Hence those Things which include in their Natures this *Second* sort of *Power* and its correspondent *Act*, which use to be call'd *Matter* and *Form*, are said to be *Compounded* of them; because such a kind of Thing *involves* in itself, and consequently, *causes* in us, and *verifies* the Conceptions of *somewhat* according to *which* that Thing is *Indeterminate*, and *somewhat* according to *which* it is *Determinate* under the Notion of *Thing* or *Ens*, which two Considerations do comprehend all that can be conceiv'd belonging to the Nature of such a kind of *Thing*, as to that Notion precisely: which kind of *Compound Thing* we call a *BODY*. 19.

19. This Second sort of Power called [*Matter*] is the sole Ground of all *Change* and *Mutability*. For, since whatever Thing is *Determinate*, is *Fixt* by that which formally Determines it, to be *That Thing* it is and *no Other*; 'tis manifest that from the nature of that *Act* or *Form*, which, by Determining the Matter, makes that Thing *be what it is*, no Change into another can proceed. Wherefore, since (by §. 17, 18.) there can be nothing else Conceivable belonging to such a particular Thing, or *Body*, but its *Power* to be such a Thing, and its *Act* which *Determines* that Power and formally *constitutes* it such a Thing, that is, the *Matter* and the *Form*; and from the *Act* or *Form*, as far as is on it's part, no Mutability, or *Change* from what that Act made it, can proceed; it follows necessarily that all Change and Mutability under the Notion of *Thing* must proceed from the *Power* or *Matter*. Again, since all Accidental *Acts*, or *Modes*, do no less, in their way, Determine and Constitute the Thing to be actually such as that Accident is apt to make it, (or to *be after such a Manner*) as well as the *Essential Act* or *Form* did Determine and Constitute it to be *This Thing* and *no other Thing*; and that their whole Notion or Nature is terminated in their making it *Actually such*; it follows that from those *Accidental Acts*, or those *Modes*, precisely, nothing can have any Ground to be *Alter'd*, or to have *Another* Mode or Accident. Wherefore, all Change and Mutability, whether Substantial or Accidental, can be refunded into nothing but meerly

This Second Power, Matter, *is the sole Ground of all* Mutability.

meerly into the *Power*, or *Matter*, as it's only Ground.

20. *Corollary* IX. Hence is demonstrated, that if there can be any *Pure Acts* which have no *Power* or *Matter* in them, (as will be shown hereafter there can) such as are *Angels* and *Souls Separated*, they must be naturally *Immutable*, both Substantially and Accidentally. See *Method to Science* B. 3. L. 7. Thesis 6. and *Raillery Defeated* from §. 49. to §. 59.

Hence Pure Acts *are* Immutable.

21. The Third sort of Power is that which the Thing consisting of *Matter* and *Form*, and having, over and above, it's Ultimate Act of Existing, has to the *Modes* or *Accidental Acts* belonging to it; as was mention'd §. 2. and shown particularly in my *Method* B. 1. Less. 2.

The Third *sort of Power respects* Accidental Acts.

22. Tho' these *Accidental Acts*, or *Modes*, (as is shown above *Coroll.* III. and in my *METHOD*, B. 1. Less, 4. §. 1, 2.) are not *Things* in the *First* and *Proper* signification of the word [*Thing*,] but only in a *Secondary*, *Improper* and *Analogical* Sense; yet they have, notwithstanding, their Improper and Analogical *Essences*; (as has also every Abstract Notion or Conception we have of the Thing) and, consequently, their Nature is *fixt* to *be what it is and no other*. Whence they have also their Improper (but yet Real) *Metaphysical Verity*, and *First Principles* peculiar to their Natures, as well as *Things*, properly so call'd, or *Substances* have.

Which, tho' not properly Things, *have yet* Analogical *Essences.*

So

that whoever, in Discoursing of *Quantity*, e. g. or *Action*, makes Quantity (by consequence) *not to be Quantity*, or Action *not to be Action*, but destroys the nature of those *Modes*, is as evidently convicted of Contradiction as if he had destroy'd the nature of a *Man*, or an *Animal*, or any other *Substance*; and had made them, by consequence, *not to be what they are*, as all false Discoursers do.

§. 23. Hence is clearly seen what is meant by *Metaphysical* Divisibility and Composition; and that they are not such as are found between Thing and Thing *in re*; for this kind of Composition and Division would destroy the *Unity* and *Verity* of the Thing; besides that such a Composition is Proper to *Artificial* things, and is contrary to the Constitution of *Natural* Entities; *Natural* Composition (as was shown, §. 17, 18.) being made by the meeting of the *Matter* and *Form* in one such thing, or one *Body*. That Composition and Divisibility then which we call *Metaphysical*, is of the Parts (as it were) of the Thing *as it is in our Understanding*; or, of the Thing *as conceiv'd* by us *thus*, and the same Thing *as conceiv'd* by us *otherwise*. For out of our Conception, or Understanding, there is no Actual Distinction of *Matter* and *Form*, of *Substance* and *Accidents*, &c. tho' there is Ground in the Thing, as it is the Object of our Imperfect pitch of Understanding, not able to comprehend all that may be thought of it *at once*, why we thus frame Abstract, Partial and Inadequate Conceptions of it, or (which is the same) why we

What Metaphysical *Divisibility and Composition are.*

we thus *Divide* or *Distinguish* it. And, hence it comes, that, since there can be no *Contradiction*, (nor consequently Impossibility) unless we Affirm and Deny in the *same Respect*; therefore as there is no *Contradiction*, in such a case, in our *Understanding*, because these Respects there are *Diverse*; so there is no Impossibility *in Nature*, but the Thing may be *Chang'd*, *Distinguish'd*, *Acted* upon, or *Act*, according to *some* of those Respects or Conceptions; and yet be *not-Chang'd*, *not-Act* or *Suffer* according to *others* of them; as will be seen by Instances hereafter.

24. *Corollary* X. This Doctrine, particularly this last *Clause*, were the words *Ens* or *Substance*, *Nature*, *Suppositum*, *Person*, *Existence*, and *Subsistence*, exactly Distinguish'd and distinctly understood, will be signally Useful to defeat almost all the Arguments drawn from Reason, by the *Deists*; and if well reflected on, clears many Objections brought against the B. Trinity, by the *Socinians*, and other *Anti-Trinitarians*, opposing the Christian Tenet of the *Unity* of the Divine Nature in *Three* Persons; and to confute, (as far as it impugns that Tenet it self) that Treatise, Entituled, [*A Letter to the Reverend the Clergy of both Universities, concerning the Trinity and the Athanasian Creed.*] Which tho' it seems to be the utmost Effort of those Parties, and has a very plausible Appearance to those who either are not well skill'd in, or do not well reflect on the Laws of Predication and the Use of Humane Language in parallel Cases; yet it is easie to shew, that that piece of *Wit* and *Fancy* is utterly

utterly *void* of *Art* and *good Senſe*; and that the Chriſtian Theſis it ſelf, if rightly repreſented, is perfectly conſonant to the Nature of the *Subject*, (the *DEITY*) and to *Right Reaſon*; and that there is no more ſhow of Contradiction that that moſt Simple Being ſhould verifie *Sending* and being *Sent*, *Generating* and being *Generated*, and ſuch like, tho' they be *Oppoſites*; than it is that the ſame Infinite Being, when GOD *knows himſelf*, (which themſelves grant) ſhould, notwithſtanding it's moſt perfect Simplicity, verifie that he is the *Knower* and thing *Known*; which are as much *Relatively Oppoſite* as are any of the Others. Laſtly, it may be ſhown very evidently, that all the while they oppoſe the Doctrine of the Trinity, thoſe witty Gentlemen do quite miſtake the whole Queſtion, by confounding what the Deity is *in it's ſelf*, abſtracting from any order to our Conceptions, or rather, as it is *above* our Conceptions, (according to which conſideration we cannot *think* or *ſpeak* of it at all;) with what GOD is *as conceiv'd* by us; or what, as He is the *Object* of our Underſtanding, His Infinite Eſſence *obliges* us *truly* to *conceive* and *affirm* of Him. All which may perhaps, particularly and at large be ſhown hereafter.

25. *Corol.* VI. The ſame Doctrine clears the Myſtery of the *Incarnation* from the leaſt ſemblance of Contradiction; and ſhows how not only *Poſſible*, but conſonant to right Reaſon

Which clears Objections againſt the B. Trinity, *and againſt the Myſtery of the* Incarnation *alſo.*

it is, that the *Humanity* of our B. Saviour may be Assum'd by the Second Person of the B. Trinity, and yet *not be Assum'd* by either of the *other* Persons. As also how that Person may supply to it, or be united to it immediately according to the *Subsistence* or *Personality*; and yet *not be* thus United to it formally according to it's *Nature* or *Essence*. And the same may be said of the same Doctrine in order to some other Revealed Mysteries of Christian Faith, which I here forbear to mention.

26. *Corollary* VI. Hence is clearly discern'd what is the Difference between *Logical* and *Metaphysical* ABSTRACTION; and that *Logical* Abstraction is of the *Generical* or *Specifical* (that is, of *more Common*) Notions from the *Inferiour* ones; which is done by taking from the later that precise Consideration in which they *Agree*, leaving out those in which they *Disagree*; that is, by taking meerly what belongs to the *Genus* or *Generical* Notion; and leaving out, or Abstracting from the *Differences*. Whereas *Metaphysical* Abstraction regards only this, that the Notion, Nature or Essence of the *One* is not the precise Notion, Nature or Essence of the *Other*; or that both the *One* and the *Other* are *different Respects* or *Considerations* of the Thing; tho' they do, both of them, stand upon the same Level, and neither of them be Higher or Lower in the way of *Predication*, or in the *Extent* of their Notion, than the other.

The Difference between Logical *and* Metaphysical *Abstraction.*

In

In which later Senſe of the word [*Abſtraction*] we uſe to ſay that our Soul works, or knows things, by *Abſtract* or Inadequate *Notions*.

27. From what is ſaid above, 'tis manifeſt that there can be no *Actual Parts* in any *Ens* whatever; whether we conceive it under the Notion of *Ens*; or of *ſuch* an *Ens*, call'd *Body*; or, as affected with ſuch an Intrinſecal *Mode* or *Accident*, v. g. Quantity, or any of the reſt. For, ſince to *Diſtinguiſh* cannot belong to the *Power*, (it being of it ſelf, or of it's own nature, utterly *Indiſtinct* or *Indeterminate*;) it follows that to *Diſtinguiſh* muſt properly and *only* belong to the *Act*. Wherefore in caſe thoſe Parts were Diſtinct *Actually*, they muſt have Diſtinct *Acts*; and by conſequence, the *Power* or *Subject* muſt be made *Diſtinct* by having thoſe *Diſtinct Acts* in it; that is, the Subjects muſt be *More* under *that* Notion. Therefore *Unum* being the Property of *Ens*, in what Senſe ſoever the word [*Ens*] be taken, (as is ſhown §. 22.) there would, in that caſe, be no *Unity*, nor conſequently *Entity*, under any Notion, left in the World. To explicate this more fully, and ſhow it particularly: In caſe the *Firſt* ſort of Power call'd *Ens*, and it's Act [*Exiſtence*,] had each of them it's Proper *Act* which conſtitutes a *Thing*, and ſo were *Two Things*, nothing in the World that *Exiſts* would be *One Thing*, nor conſequently, (*Unum* being the Property of *Ens*) *A Thing*, or *Any Thing*. Alſo, if the *Second* ſort of *Power* [*Matter*,] and it's *Act* or

That Excellent and Uſeful Maxim, [There are no Actual Parts in any Compound whatever] *Defended and Explicated.*

Form that conſtitutes *Body*, were *Two Things*; there would *be no One* Thing of that Sort, or *no one Body*; and, conſequently, there would be *No Body* in Nature. And, ſince, (as will be prov'd hereafter, L. 2. §. 16.) the Complexion of Accidents is the *Eſſential Form* which conſtitutes *Body*, were thoſe Accidents *Diſtinct Things* from the *Matter*, and the *Matter* from *them*; or, were they Diſtinct Things *from one another*, and, therefore, each of them were Capable of Exiſting alone, or properly *Entia*; there would be *no One*, or *No* Individual Body in the World; but every ſuch Thing would be a *Multitude* or *Many*, and perhaps *Innumerable*. Or, were the Parts that compound *Quantity*, (or, which is the ſame, the Parts of Body as *preciſely* having Quantity in them) *Actually Diſtinct*, as many Schoolmen hold; then, each of them (as was lately prov'd) muſt have a *Diſtinct Act* of that ſort to make them *Diſtinct Actually*; whence they would be in that caſe *Diverſe Quanta*, or Things having *divers Quantities* in them: Wherefore, it being Demonſtrable, that *Quantitas eſt Diviſibilis in ſemper Diviſibilia*, there could be *no Quantum*, or Thing of that Kind in the World but would contain many *Leſſer Quantums* in it; and therefore there could be *no One*, or *No Quantum*; and, conſequently, *No Thing* that had Quantity in it, found in Nature. Add, that thoſe pretended Diſtinct *Actual Parts*, muſt be diſtinguiſht (by §. 17.) from others by ſome *Act*, and yet moſt of them could have no *Act* in them to Diſtinguiſh them from their *Compars*. For the Second Power [*Matter*,] has *no Act* at all in it's Notion to *diſtinguiſh* it actually from it's Proper *Form*; and the *Forms* themſelves, whether Eſſential

Essential or Accidental, are meer *Distinguishers*; and have nothing in their Nature or Notion by which they can be said to *receive* an *Act*, and, so, become the Thing *Distinguished*. Wherefore 'tis most Demonstrable by Metaphysical Mediums, that there can be no *Actual Parts* in any Compound whatever. Wherefore, all the Parts they are said to have, (whether they be Physical or Metaphysical,) are *Potential* only; or (to speak more properly) there is nothing but *one whole Actual Ens*, which has a Power to be divided into *Many*, either *in re*, or *in intellectu*.

28. *Corollary* VIII. Whence is clearly Demonstrated the reason of that Useful Maxim, [*Actiones & Passiones sunt Suppositorum.*] For that which *Acts* or *Suffers* must *Actually Bee*; Wherefore, since no *Part* actually *is*, but only the *Whole*; it follows, that only the *Whole* or the *Suppositum* can be said in proper Speech to Act and Suffer and not any *Part*; or, (which is the same) the Whole *according to* such a Part. Which agrees perfectly with the Sense and Language of Mankind; who, if a man strikes another with his Hand upon the Cheek, use to say, [*He* struck *him*,] where, tho' he [*He*] and [*Him*] signifie the *whole Suppositum*; yet they clearly mean that [*He*] *according to* such a Part only, call'd the *Hand*, struck him; and that the Other, *according to* such a Part, call'd the *Cheek*, was struck; and that neither of them did strike, or was struck, *according to* any *other* Part.

The Ground and Reason of that Maxim, [Actiones & Passiones sunt Suppositorum.]

29. Hence is ſtill more evidently Demonſtrated againſt the *Carteſians*, that, ſince they put all the Things in Nature to be made up of the particles of their Three Elements, each of which, ſeeing it can exiſt alone, muſt be an *Actually-Diſtinct Thing* from all the reſt; they leave nothing in Nature which is truly *One Ens*; that is, (*Unum* being a Property of *Ens*) they leave *no Natural Ens* in the World, except each of thoſe particles may be thought to be ſuch; which yet, according to their Doctrine, cannot be ſaid. For, ſince they muſt admit Diverſe Things in Nature call'd *Bodies*, and thoſe things that *Compound* an *Ens* or *Unum* in Nature, cannot each of them be an *Ens* or *Unum* it ſelf; Common Senſe telling us moſt evidently, that divers of ſuch Components would make the Compound *Multa Entia*, or *Diviſum in ſe*, under the Notion of *Ens*, and not an *Ens* or *Unum*, which muſt be *Indiviſum in ſe*: Hence follows, that, for want of Skill in Metaphyſicks, they leave nothing in Nature which is truly *One Natural Body* or *One Ens*, but a kind of Heap or Aggregate of *Many*. 'Tis to no purpoſe to object the Diſtinction of *Ens Completum* and *Incompletum*; for every *Ens* is *Compleat* under the Notion of *Ens*, or Thing which is *Capable of Exiſting alone*; as each of thoſe Particles is which they Club into *One* Chimerical *Ens*. Nor can they evade, by ſaying, that the *Entia* in Nature are *Compounded*, and thoſe Particles are *Uncompounded*, or perfectly *Simple*: For, ſince each of thoſe Particles is Diſtinct from the reſt, it muſt have ſomething in it that

Hence the Carteſians *deſtroy the Notions of* Unum *and* Ens.

in common to them all, which we call the *Matter*; and alſo ſomewhat by which it is Diſtinguiſht from all the other Particles, which we call it's *Act* or *Form*. Whence follows, that every one of thoſe Particles, even the very leaſt, has *all* the Compoſition that can be requir'd to make it truly and properly a *Corporeal Ens*, or a *Body*, eſpecially ſince it is *Capable of Exiſting* alone, or without needing the help of any other: And therefore, none of thoſe Entities they put to be *Compounded* of theſe, is truly an *Ens* or *Unum*; but a Medly or Aggregate of *Many* Entities; that is, 'tis *Non unum*, as being *Diviſum in ſe* according to the Notion of *Ens*; or, which is the ſame, being a *Non Ens* or *Chimera*.

30. Hence is Demonſtrated, that (ſpeaking of Bodies) the Proper Conſtitution or Compoſition belonging to an *Ens* or *Thing*, as ſuch, is that *Second* Sort of *Power* and *Act*. For, both of theſe bearing in their Notion ſome Reſpect to the Thing as it is an *Ens*; and, neither of them having in them the Notion of a *WHOLE Ens*, ſince neither of them alone is Capable of Exiſting; it follows, that their Proper Nature is to be *PARTS of Ens*, and therefore 'tis Proper to that *Whole Ens* to be *Compounded* of *Them*. Again, ſince as was lately ſhown, no *Natural Ens* can be made up of *more* Compleat Entities, each of which have both *Power* and *Act* in them; becauſe in that caſe, that *Compound Ens* would be *Non-Unum*, and therefore *Non-Ens*; it follows neceſſarily, that they muſt be Compounded of *Power* and *Act*; neither of which *ſingly*, or *alone*, can have that

The Proper Metaphyſical Parts of Body, are Matter *and* Form.

Compoſition in them, which is requiſite to make them ſuch *Entia*.

The Poſſibility or Eſſence of a Body conſiſts in the Agreeableneſs *of its* Matter *and* Form.

31. In the Conſiſtency, Compoſſibility or Agreeableneſs of the *Act* and *Power* with one another, found in Corporeal Subſtances, conſiſts the *Poſſibility* or *Eſſence* of all the *Bodies* in Nature. For, while the Power is *Determinable* by ſuch an Act, and the Act is *Determinative* of ſuch a Power, they are connaturally fitted to one another, or apt to be joyn'd in order to Compound an *Ens*, as Proper *Parts* to ſuch a *Whole*. Which frees the Compound from Chimericalneſs, Repugnancy, and Incompoſſibility of it's Conſtituent Parts; becauſe neither of them is *Actually* an *Ens*, and yet they are apt to joyn in one *Ens*; whence it becomes Fit for Creative Wiſdom to give to ſuch a kind of Compound, *Actual Being*, or *Exiſtence*.

That there is no Real *or* Actual Diſtinction *in in any* Ens *whatſoever.*

32. Hence is clearly Demonſtrated, that there is no *Real* and *Actual* Diſtinction found in any one ſingle Thing whatever *in re*, but only what is made by the *Underſtanding*, or what's found in the Diſtinct Notions we frame of it, which ſprings from the *Metaphyſical Diviſibility* of the Thing, or (which is the ſame) from it's Power to ground Different Conceptions in us. For, ſince what's *Diviſible*, is, for that very regard, *One*; (for, were it *More*, it would be *Divided* to our hand, and not *Diviſible*) it follows, that what's thus *Diviſible* by our *Underſtanding*, is neceſſitated, out of the very Terms to be *One*

in it's self before our Understanding came to *Divide* it. Whence 'tis evinced most evidently, that before this Operation of our Understanding thus *Divided* it, by making *Different* Abstracted Conceptions of it, the Thing (tho' having it's Matter, Form, Existence, and all it's Accidents in it) was *in it's self*, or as it was *in Nature*, truly *One Thing*; or *One Ens*; and that all these Particulars, now enumerated, are Nothing but meerly our Different *Conceptions*, *Considerations*, or *Notions* of it; taking those words *objectively*; that is, indeed, the very *same* Thing it self as diversly *conceiv'd*, *consider'd*, or *apprehended*. So that the Thing gives us the Ground of *Verification*, and our Understanding the *Formal Distinction*, expresst by the *Abstractive* or Distinctive Particle [*as*;] to answer the signification of which word, nothing is found in the Thing as it is *in re*, or *in Nature*.

How many sorts of Entities are Possible *to be* Created.

33. From what has been Discourst above concerning *Power* and *Act*, 'tis Demonstrable how many Common Sorts or Kinds of *Entia* can be in the Universe, or are Possible to be Created. For, since nothing is *Capable* to have *Existence* given it but what's *Determinate*, that is, *This* or *That*; and the meer *Power* to be a *Thing*, (call'd *Matter*) is utterly *Indeterminate*; and *Act* is the *Only* Determiner of *Potentiality* or *Power*; and therefore can also have Determination by Virtue of it's own Nature; or rather bears Determination in it's very Notion: It follows that there can only be *Two* Sorts of Things *Possible* to be Created, *viz.* Those which are Compounded of *Power* and *Act*, that is, of

Matter

Matter and *Form*, which we call *BODIES*; *Pure Acts*, which have *no* Power or Matter them, which we call *ANGELS*, or *SPIRITS*.

34. Hence 'tis inferr'd, that *EXISTENCE* the most *Formal*, and, consequently, the *Ultimate Act* of all oth whatever; and all others *Potential* in respect of it. For, it has been shown, §. 3, 4, and 5. that the *Essences* of all Creatures, whether they be *Acts*, or Compounded of *Act* and *Power*, do consist in a Possibility or *Power* to *Exist*; and more, the *Improper Essences* of their *Accidents Modes*, which have of themselves not so mu as a Power to exist at all, but by means the *Ens* or *Substance*, on which both their *Es* and *Existence* does immediately depend; It follows that Existence is the *most Formal* and *Ultimate Act*, as supervening to all Created Essen Imaginable; and that all other Acts, compar to it, are but *Potential*, or, as it were, *Dispositi* to it. Wherefore when Angels are call'd *Pu Acts*, 'tis to be understood, that they are *Pure* Free from that *Second* sort of *Power*, call'd *Matter* notwithstanding which, the Essences of those *Pu Acts*, are but *Potential* in respect of that *First* a *Purest* Act, *EXISTENCE*.

Existence is the Ultimate Act of Ens.

35. *Corollary* VIII. Wherefore [*Existence*] more properly call'd [*Actuality*] than [*Act*;] as having no ki of *Potentiality* to any farth *Act*; but is the perfect Quintessence (as it were) of *Act* i *self*, without the least Alloy or Mixture o *Power*; as becomes the Immediate Effect of

Wherefore Existence is rather to be call'd Actuality, *than* Act.

GOD

GOD, our Creatour, who is eſſentially an *Infinite Actuality of Being*, or (which is the ſame) *Self-Exiſtent*; as will be demonſtrated hereafter.

36. Wherefore, ſince it has been Demonſtrated, 4. That the very Eſſence of all Created Beings conſiſts in the meer *Poſſibility* or *Power* to have Exiſtence, and therefore they have not *Actual Being* from *themſelves*; it follows, that they muſt have it from *Another*; to whom, conſequently, Exiſtence is *Eſſential*; that is, from the First Being, or from *GOD*. There is therefore a GOD. But of this in my Third Book. *That there is a GOD.*

ADVERTISEMENT.

I deſire it may be remarkt once for all, that by the Words *Power*, *Act*, *Matter*, *Form*, *Exiſtence*, and the ſame may be ſaid of all the Words I ſhall uſe hereafter through this whole Treatiſe, or thoſe I have publiſht formerly, I do not mean [*Ideas*,] or [*Similitudes*,] or any other Conceits, *found* out, or *made* by my own, or any other *Man's Wit* or *Fancy*; but the very Real *Thing it ſelf*, (of which, and not of *Similitudes* we *intend* to ſpeak,) conceiv'd by us according to ſuch *Reſpects* or Conſiderations Grounded *on it*, and only found *in it*: Without which no *Solid* Diſcourſe can poſſibly be made; as is ſhown in my METHOD, B. 1. L. 1. and is demonſtrated at large in my SOLID PHILOSOPHY *Aſſerted*, Preliminary First and Second; and in my other Writings.

MEDI-

MEDITATION

On the foregoing Chapter.

'TIS time, my Soul, to turn thy Thoughts upon thy self; *and to reflect what Advancement of Knowledge thou hast gain'd by those Easiest, most Common, and most Familiar Notions of* POWER *and* ACT. *But first, consider, How Provident thy Generous Maker has been for thee, as soon as thou wast deliver'd out of the dark Womb of* Nothing; *and how he has assisted and nourisht thee up in thy helpless Infancy. Thy Nature was to be Capable of* Knowledge; *and therefore, only* Knowledge *was the Connatural* Food, *which could give thee* Growth *and* Strength, *and* ripen *thee to Perfection. How wretched then and miserable hadst thou been, had not He, like a Loving Father, taken care thou shouldst not live perpetually in a Dungeon of* Spiritual Darkness *and comfortless* Ignorance? *To this end he planted thee amongst an Infinite Variety of thy Fellow-Creatures,* Bodily Substances; *which play'd continually about thee with such Motions as were agreeable to their several Constitutions. These, being the Manufacture of an Infinitely Wise Creator, could not but retain in them the manifest Prints of the Wisdom of their Divine Artificer; which made them fit Instruments to* inform *thy* Empty Understanding.

The Method, how GOD's Providence gave us our Elements of Knowledge.

ſtanding, *and to* inſtruct *thy* Rudeneſs. *But, alas! they could not* reach *or affect thy Nature, which was* Spiritual. *All their Operations were perform'd by* Local Motion; *which being* Quantitative *and* Diviſible, *could not be receiv'd in thy* Spiritual *and* Indiviſible *Eſſence. This had render'd thee, conſider'd according to thy peculiar Nature,* (*hadſt thou been a* Diſtinct Thing *from all Bodies whatever*) Inſenſible *of their ſmarteſt Impulſes; and* Incapable *of Knowing any thing by their moſt vigorous Impreſſions: Nor hadſt thou, as being one of the* Loweſt Claſs *of Knowing Subſtances, any Right or Title to have Actual Knowledge* Infus'd *into thee* gratis, *at firſt; as had thy Elder-Brothers by Creation, the* Angels. *In this forlorn condition waſt thou found in the Firſt Inſtant thou cameſt into this Material World*; viz. *only* Capable of Knowledge, *and utterly Unable, of thy ſelf, to* gain any, *or help thy ſelf in the leaſt: For a meer* Power *which was* undetermin'd *to* all, *or* any *Act of Knowledge, could not,* alone, *enable thee to produce any Particular Act, which is neceſſarily* This, *and* Determinate. *But it belongs to Eſſential and Infinite Goodneſs not to leave his poor Indigent Creatures* deſtitute, *but to take order they ſhould have* (*as far as conſiſts with the beſt Order of the World*) *all the Perfection their Nature is* capable *to* receive. *Wherefore His Providence wiſely order'd thou ſhouldſt have a* Material Compart, *link'd ſo intimately to thee as to Compound with thee* One Ens, *or* Suppoſitum; *and thence partake of the* Actions *and* Sufferings *of one another. By which means, Impreſſions made by Outward Objects, ſcattering about their minuteſt particles, upon ſome very ſenſible Part of thy Body* (*with which Part thou waſt* immediately *united as the Form with*

it's

it's proper Matter) might at the same time af
thee *also according to thy* peculiar *Nature, that*
Knowingly; *and imbue thy yet-Ignorant-Und*
standing Power with Tinctures of their several Na
tures.

And ripen'd our Knowledge afterwards.

These First Rough-Draughts *of Knowledge we*
indeed very Rude, Scanty and Li
mited; being (as it were) an Im
perfect View of the Things on one
side only; *and rather* Glances *th*
a Full Sight *of them; for they gave thee no mo*
Light at one time, than of some one *of those* ma
ny *Respects or Notions the Thing was able to im*
part to thee; and, withall, being the Immedia
Effects of Objects made of Matter, (*the Parent*
all Undistinctness or Confusion) *they were far fr*
Exact. *To supply which Defect, and make amen*
for this Disadvantage, thy Creatour endow'd th
with a Faculty of Reflecting; *which enabled th*
to refine, separate, *and* range *into Distinction an*
Order those Raw and Tumultuary Impressions; an
moreover, furnisht thee with a Comparing Power
which, by Judging and Discoursing, could Conne
and Compound those Narrow *Abstracted Notions wit*
one another, and, by Degrees, give thee a Broader
Prospect of the Thing; and, in time, improve th
Knowledge to that pitch which is suteable to thy con
dition here. The Entire Comprehension *of a*
things being reserv'd to thy Future State, *whe*
thou shalt be got out of thy Non-Age, and thy Eagle
sight be no longer blinded with the Screen of th
Body. Do not repine, that thou canst not, at first,
readily *and* fully comprehend *any thing, but ar*
forced to gain a Distant *and* Shy *Acquaintance*
with them, by those Conceptions of them in part
only,

which our Dull Senſes afforded thee. Not the leaſt of them, but, if well husbanded and improv'd, will lead thee to far-diſtant Truths, and very Large and Strange Diſcoveries. Thy Reaſoning Power had been Uſeleſs and in vain, and thou hadſt been ſent, all the while thou liveſt here, that Employment which moſt properly belongs to a Man, (*thy Reaſoning or Diſcourſing*) *had not the World's Governour thus* parcell'd *out to thy Low Underſtanding the* Book *of Creatures. He gives thee at thy Entrance into* Nature's School, *the* Firſt-Rudiments *or* Elements, *thy* Ordinary Notions; *which are, as it were, the* Letters *or* Alphabet *of all our Knowledge; with which, like little Children of the* Loweſt Form, *we are* firſt *to get Acquaintance. Apply thy ſelf to theſe at firſt; Endeavour to learn their Diſtinct* Characters, *and what their Force is; ere thou comeſt to* Spell *them into* Syllables, *by Compounding them into* Judgments; *or to* put *thoſe Syllables* together, *to make up* Entire Words, *by forming* Diſcourſes *concerning them. Not doubting but that, by this Methodical and Induſtrious Application of thy Faculties, thou wilt come at length to read this* Book *of Creatures currently; at leaſt as much of it as can concern thee to know in thy Condition here.*

What Encouragement our preſent Acqueſts have given us.

Think not that even the leaſt of thoſe Elements *of Knowledge, (thy Vulgar and Nature-taught Notions,) is* Barren *and* Fruitleſs. *Conſider, how, by experiencing, that Bodies* work *on one Compound or* Suppoſitum, *thou comeſt to know that they* actually are; *and thereby, that they had a* POWER to be; *as likewiſe that they had a Power to be* Chang'd *into others, and*

and to be affected after various Modes *or* Manners *and then reflect, how much Light thou hast gain'd hitherto by* Viewing Attentively, *and* Diſcourſing consequently, *of thoſe moſt Ordinary and moſt Obvious Notions,* POWER *and* ACT; *which ſeem at firſt Sight, ſo Steril, Inſipid and Inſignificant.*

Theſe Two, joyn'd with a few others, already known without Speculation, and fully as Evident as themſelves, have demonſtrated to thee, How, and What, *and* Where, *our* Eſſence *was ere it had Exiſtence given it. What are the* Eſſential Parts *of all* Bodies *in Common. Which are the* Firſt Principles *that fix and rivet all* Inferiour Truths *in thy Underſtanding; and how they* Deſcend from the Father of Lights, *GOD's Eſſential* Wiſdom. *They inſtruct thee, by looking into their Natures, the Notions, from whence it is that all* Change and Mutability *proceeds; a Principle, which draws many Great and Important Truths after it. They ſhew thee clearly,* what, *and* how many, *ſeveral ſorts of Things could poſſibly have been* Created. *They inform thee what kind of* Diviſion *is made by the* Acute Underſtanding; *which the Subtilleſt Agents* in Nature, *tho' aſſiſted by the moſt Exact Chymical Art, could never have reacht; and how thou* compoundeſt *again thoſe* thus-Divided Parts *to frame Judgments and Diſcourſes. They have given thee Evident Knowledge, that* There are no Actual Parts in any Ens whatever. *A Truth moſt Uſeful to the Attainment of very many of thy Future Knowledges. They have preſerv'd thee from falling into the Precipices of divers Fundamental Errors, by embracing which Great Wits have miſcarry'd. They have, moreover, taught thee how* Abſolutely Pure *that Act call'd* EXISTENCE *is; and that it is*

above

above the Power of any Created *Cause to confer that Soveraign Gift on Themselves, or Others: Which leads thee a fair Step towards the Knowledge of the FIRST BEING; to know whom perfectly is thy* Eternal Happiness. *And, are all these Acquisitions worth nothing? Add, that thou know'st not yet what Multitudes of High and most Important Truths do hitherto lie hid, involv'd in these Few now mention'd; and in some others, here omitted. All which spring originally from the bare Notions of POWER and ACT, joyn'd with some others* Ally'd *to them, and* Connected *with them.*

Awake then, my Soul, from thy Desponding Lethargy, and exert thy Industry by the well-assured Hopes of gaining immense Degrees of Knowledge by Studying and Improving the Vast Stock *of thy* other *Notions; that is, indeed, the Things diversly* Conceiv'd *by thee, and therefore* in thee. *It will comfort thy Labour, to find so much Good, and to have reapt such Benefit by* Two *of them only; and those two, as it may seem, none of the* Fruitfullest. *Such Beginnings are Hopeful, and give thee Earnest of a Successful Progress. Only be sure thou dost not relinquish the Works made by the Hand of thy All-wise Creatour, in which he has stampt all Natural and Acquir'd Truths; nor striv'st foolishly to Create to thy Self* New Things, *and* New Worlds, *by thy own Shallow Wit; and to ground Truth on the* Mock-Creatures, *made by thy own Fantastick* Imagination. *That Faculty was intended to be a Servant to thee, to reach thee the Materials thou hast need of. Take heed then that her* Brisk *and*

What assured Hopes we have of *Success* in our Quest of *Science*, if we ground our Discourse on the *Natures* of the Things made by the First Being.

Gay Genius *do not make her presume to* domineer *over her* Mistress, *or inveigle her to follow her desultory Vagaries. Expect Substantial and* Real Truth, *no where but in the* Things *whose Essences the* GOD *of* Truth *has made and Establisht; and then thou mayst be confident thy Judgments and Discourses will be* Well-grounded *and* Solid, *not Airy and Fantastical Imaginations: Which, tho' they flatter thee with* fine Appearances, *counterfeiting* Evidence; *will certainly prove most* Obscure, *leave thee* in the dark, *and be found to be no more but* Airy Bubbles, *when they come to be* grasp't *by the* Strict Hand, *or* Palma Contracta, *of* Connected *Discourse or* Exact Reason.

CHAP.

CHAP. II.

Of the ESSENCES of Bodies *in in Common; and of the First or* Simple *Bodies in particular.*

1. EVERY Notion that is not *Abstract* but *Concrete*, must have some *Form*, or Formal Cause by which it is *constituted* such. This is Self-evident; for we call that a *Concrete* Notion, which is compounded of the Subject which *has* such a Form in it, and the Form which *is had* by it; and which, by being *in it*, makes and denominates it to be *This Kind* of Concrete in particular.

All Concrete *Notions include some* Form *that constitutes them* such.

2. Wherefore the Notion of *Ens*, it being not an Abstract but a *Concrete*, is constituted by it's *ESSENCE*, as it's *Form*, or Formal Cause, which makes it to be an *Ens* or *Thing*. For, since the word [*Essence*] imports somewhat that belongs intrinsically to *Being*; and yet is not the Notion of *Actual Being*, or *Existence* in Nature; consequently, it can only signifie a *Capacity of Being*, or the Form of that which is *Capable of Being*; that is, (by Ch. 1. §. 5.) of *Ens*. Wherefore, as that which is *White* is *made Formally* such by having that Mode, or Accidental Act, in it call'd *Whiteness*; and that which *is*

The Form of Ens *is* Essence.

Round becomes *Formally* such by having *Rotundity* in it; so every *Ens* or *Thing* is formally constituted such, by having that Formality in it call'd *ESSENCE*.

The Essences of Pure Acts *consists in* Actual Knowledge.

3. The Essences of those Things call'd *Pure Acts* or *Spirits*, consists in their *Actual Knowledge*. For, since, being *Pure Acts*, they have no *Power* of *Matter* in them; their Essence cannot consist in a *Power* to have what is *Natural* to them, as *Knowledge* is; therefore their Essences must consist in *Actual Knowledge* of what is *due* to their Natures to know. Again, if their Essences did consist only in a *Power* to Know; it being evident, that whatever is reduced from the State of Potentiality, or *Power*, to that of Actuality or *Act*, is intrinsically *Chang'd*; and all Change or Mutability proceeds from Matter, (as is prov'd, Ch. I. §. 19.) and *Pure Acts* are therefore call'd *Pure*, because they have none of that Power call'd *Matter* in them; it follows necessarily, that the Essence of all *Intelligences* or *Intellectual Things*, can only consist in *Actual Knowledge*.

Yet they are Potential *to the Act of* Existence.

4. Notwithstanding that Actual Knowledge is Essential to *Pure Acts*, this hinders not but that they have a Potentiality to that *First* sort of Act call'd *Existence*, which, (as is shown, Ch. 1. §. 3. and 4.) is *Common* and *Essential* to all Creatures. For, since to *Know* is to have the Thing in it *intellectually*; and the Notion of *Ens* or *Thing* (speaking of Created Things) abstracts from *Existence*; it follows that the *Knowledge* of those Things to which Existence

Exiſtence is *Accidental*, conſiſts with the *Power* to *Exiſtence*; eſpecially, ſince all Knowledge, even of the Exiſtence of other Things, (as will be ſhown, Ch. 6.) conſiſts in *being* thoſe Things *as Other*, or as *Diſtinct from* the Knower. Wherefore, tho' Angels, by Actual Knowledge, are thoſe *other* Things with their Exiſtences intellectually; yet they being in them *as Others*, they are ſtill left *Indifferent* in their *proper* Natures to *exiſt* or *not exiſt*.

5. The Eſſence of *Body*, or of ſuch an *Ens* as conſiſts of *Matter* and *Form*, is chiefly taken from it's Proper *Act*, or it's *Form*. For, ſince what diſtinguiſhes a Thing from all others, does, conſequently make it *This*, and *no Other*; and *Matter* being of it ſelf perfectly *indeterminate*, cannot diſtinguiſh or *determine* a Thing to be of *this Kind*, much leſs to be *this Individuum*; it follows, that the Eſſence of all Bodies, and conſequently of *Body in Common*, is chiefly taken from the *Form* or *Act*.

The Eſſence of Body *is* chiefly *taken from its* Form.

6. Yet the Compleat Eſſence of *Body* is not *only* taken from the *Form*, but alſo from the *Matter*, which, together with the *Form*, *compounds* the Nature of *Body*. For, ſince that *conſtitutes* the Notion of that Species of *Ens*, call'd *Body*, which *diſtinguiſhes* it eſſentially from the other *Species* of *Ens*, call'd *Pure Acts* or *Spirits*; and the *not-being* a *Pure Act*, is that which diſtinguiſhes it from thoſe Entities, which *are* Pure Acts; and the *not-being* a *Pure Act*, does alſo, out of the force of the very Terms, import, that it has *Power* or *Matter* mixt

Yet not only, but from the Matter *alſo.*

with it: it follows, that Body is essentially distinguisht from Spirit, by it's being *compounded* of *Power* and *Act*, or *Matter* and *Form*, and, consequently, not by the Form *only*. Again, since *Essence* speaks the *Total Form* of any *Ens*, as *Humanitas* does of *Homo*, or *Petreitas* of *Peter*; and not meerly that *Partial* Form, which, with the *other* Part, call'd *Matter*, compounds Body; it must necessarily import an Act of that *whole* Compound; and, consequently, include a respect to the Matter *also*, and not to the Form *only*; as is evident from the word [*Corporeity*], which signifies the *Total Form* or *Essence* of *Body*.

Quantitative and Not-Quantitative, are not the Proper Differences that constitute Body and Spirit.

7. Hence *Divisible* and *Indivisible*, taken as they signifie *Quantitative* and *Not-Quantitative*, are not the Proper Differences which constitute the *First* Kinds of *Ens*, [*Body*] and [*Spirit*]; but the *Metaphysical* Divisibility and Indivisibility into *Matter* and *Form*; as (besides the Reasons here given) is clearly demonstrated in my METHOD *to Science*, B. 1. Less. 3. §. 4. and 5. In which *Lesson*, if I do not flatter my self, that most Useful Doctrine of assigning *Proper* and *Intrinsecal Differences*, and of *Dividing* any *Genus* by such, is more Solidly establisht, and more clearly and largely deliver'd than has been hitherto. The Knowledge of which is so necessary, that, without this, 'tis impossible to *keep* our Notions *Distinct*, or preserve them from interfering and being *confusedly* jumbled: which must forcibly, in a high manner, obstruct the Way to that Clear and Distinct Knowledge, call'd *SCIENCE*.

§. Co-

8. *Corollary* I. Hence those *Philosophers* are convicted of a Vast Errour in one of the First Principles of Nature, who make the Essence of their *First Body* to consist in Nothing but *Extension.* For, since (as has been Evidently demonstrated in the place now cited, §. 1. and 2.) all *Proper* and *Intrinseal* Differences can be nothing but *more* or *less* of the Notion Divided; if Extension be the *Essential* Constitutive of that *Matter* of theirs, which (it not being pretended to be a *Spiritual* Substance) must be some kind of *Body*; then *Difference* in Extension, or *more* and *less* of Extension, must essentially constitute *Distinct Things* under the Notion of *Body*, or *Distinct Bodies*: By which Doctrine, no Man living, nor perhaps any Body in Nature, while it continually sends out it's Particles or *Effluviums*, would be the *same Body*, or the *same Thing*, one single moment: Which quite destroys the *Stability* of *Things*; and would alter *all* or *most* of the Actions, Comportments, Duties, and even all the Discourse of Mankind; since, ere they could *speak* or *think* of any Thing, it would no longer be the *same Thing* but *Another*; in regard it is *perpetually otherwise* than it was according to it's *Extension*, which is, (as they hold) it's *Essential Constitutive.* Nor will it avail the *Cartesians* to say, that this holds in every Simple Body, such as are their Three Elements, but not in a *Mixt Body.* For no *Mixt* is,

The Essence of the FIRST MATTER *of the* Cartesians *cannot consist in* only Extension.

according to them, any thing but an *Aggregate* of *Many*, and not *One Body*; and so the Subject of our Discourse is alter'd; while we speak of *One*, they of a *Multitude*. None of their *Mixts* being *One Thing*, as is shown, *Ideæ Carteſianæ Expenſæ*, from Pag. 240. to pag. 248.

Nor in Extension *and* Impenetrability *together.*

9. *Corollary* II. Hence our Modern Ideists are equally Faulty, while they make the Essence of Body to consist in *Extension* and *Impenetrability*, (which they Nickname *Solidity*;) for they leave out the *Matter* as not worth considering, which, (as was shown, §. 6.) is part of the *Essence* of Body. Besides, they reflect not that those Notions, which are meerly *Quantitative*, cannot be the *Total Form* of any *Ens*, nor consequently the *Essence* of that *Ens*, call'd *Body*.

To show farther the Essential Distinction of Bodies, I advance these following Positions.

Every Body is essentially a Distinct Part of Nature.

10. Every Particular Body in the World is essentially, a *Distinct Part* of *Nature*. For, since the whole Complex of Bodies call'd the *Universe*, or the *World*, does essentially consist of a Multitude of Things, which are of many Distinct Natures, as of it's Parts; and their Essence, as they are *Parts* of Nature, does consist in their compounding or making up this Aggregate or *Whole*; and all those Parts

Parts are such *Things* as we call *Bodies*; it follows that every *Body* in the World is essentially such a [*Thing*] by it's being a *Distinct Part in Nature.*

11. Wherefore every *Body* is also essentially ordain'd for some *Distinct*, *Proper*, and *Primary Operation* in Nature. For, since the Course of Nature does essentially consist in the *Motion* of a great Variety of Things, which are *Agents* and *Patients* in respect of one another; and those Things are *Bodies*; which, being Distinct in their individual *Essences*, must consequently (every Thing *acting as it is*) have also some *distinct Operation* primarily and properly belonging to them, as proceeding from them; that is, such as could not proceed from any other *Body*: It follows, that every *Body* is essentially ordain'd for some *Distinct*, *Proper* and *Primary Operation* in Nature.

Wherefore 'tis ordain'd for some Proper and Primary Operation *in Nature.*

12. Wherefore, whatever fits the Matter for the Performance of this Primary Operation, does essentially constitute *such* a *Thing* in Nature or *such* a *Body*. For, since the Course of Nature consists in *Motion*, carry'd on with that Regularity and Exact Order, that (every Distinct Thing *acting as it is*; that is, after a *Distinct* but *Certain* manner,) *Proper Effects* should still be produced by *Proper Causes*; were there any Body or Part of Nature which had *No Effect* at all, (or which comes to the same) no *Proper* Effect; such a Body would be in Vain and Useless, or *Good for*

Wherefore, whatever fits it for this Primary Operation, constitutes *it.*

* *See* B. 4. Med. *last.*

for nothing. Wherefore, since it is impos[sible] that Infinite Wisdom, which Created and Gov[erns] the World, should make any thing that is *in v[ain]* and *Good for nothing*; it follows, that every Thi[ng] and every Body in Nature, is constituted such a Part of it, or such a *Body* by the Aptness it h[as] to perform its *Proper* or *Primary Operation*; a[nd] therefore, whatever fits the Matter for the P[er]formance of this Primary Operation, does ess[en]tially constitute *such* a *Thing* in Nature, or *s[uch]* a *Body*.

In this Fitness *to perform its Primary Operation consists it's* Metaphysical GOODNESS.

13. *Corollary* III. Hence is seen in what con[sists] the Metaphysical *BONI[TY]* or *GOODNESS* of every B[o]dy, which is one of the Pr[o]perties of it as it is an *Ens* or *Thing*; *viz.* That it is *Usef[ul]* for some Effect or other t[hat] proceeds from it as 'tis *such* a *Ens*; or for such an Operation as is Proper and Peculiar to it. Whence those *Cartesians* who deny Bodies to be *Causes* of any Effect in Nature, no, not so much as *Instrumental* ones; but only to be *Occasions*, which themselves say, are *No Causes*; and, consequently do put them to have *No Operation*; do, by making them *Good for Nothing*, take away their Metaphysical *Bonity*; and, *BONUM* being a Property of *ENS*, by consequence their ENTITY also. Moreover,

Every Body is essentially an Instrument.

14. Every Body in Nature is essentially an *Instrument*. For, since the Definition of an *Instrumental Cause*, is that it can no otherwise *Act* than as it is *Acted upon* or mov'd by *Another*

ther; and no Body can actually move of it but has only a *Power* to be mov'd by another; becauſe it is far from being a *Pure Act*, which is *eſſentially in Act* according to it's Nature; but, having *Matter* in it, which is a *Power* to the Notion of *Thing*, it is a *fortiori* only Potential in order to it's *Operation*, which is *Subſequent* to the Notion of *Thing*. Wherefore every Body is only an *Inſtrument* put into Motion (immediately) by Angels or Intelligences, which are pure Acts; in ſuch a manner as beſt conduces to the compliſh the Intention of the World's Supreme Governour.

15. The Eſſential Difference of Body is chiefly taken from the *Action* it is ordain'd for in Nature, and not from it's *Power* to be acted on or mov'd by Another. For, ſince that which conſtitutes any Eſſence muſt be the *moſt Formal*, and (as it were) the moſt *Noble* conſideration found in the Thing: and *Act*, (let it be never ſo imperfect) is far more *Formal* and *more Noble* than the *Power* which correſponds to that Act: It follows that the Eſſential Difference conſtituting Body muſt chiefly ſpring from it's *Activeneſs*, which belongs to Body as it has the nature of *Act* or *Form* in it; and not from it's *Paſſiveneſs*, or Aptneſs to be operated upon by others, which it has from the *Matter*.

The Eſſential Difference of Body is chiefly taken from it's Action.

16. Thoſe *Accidents* or *Modes* which do make a Body fit for it's Primary Operation in Nature, do conſtitute it a *Diſtinct Body*, or, are it's *Eſſential Form*. For, ſince nothing is requir'd to make one Body eſſen-

The Modes *or* Accidents *that make Bodies thus Fit, are it's* Eſſential Form.

essentially distinct from another, but to make a *Distinct Part* of the Universe; and that which makes it a *Distinct Agent* in Nature, does also make it a Distinct *Part* of the Universe; and that which fits it for a Distinct and Peculiar *Operation*, makes it a *Distinct* Natural *Agent*; and the Modes or Accidents (as will be shown in the several sorts of Bodies) make it a *Distinct Agent*. It follows, that those *Modes* or *Accidents* that make it fit for it's Primary Operation are it's *Essential Form*.

But the Thing must retain that Complexion of Accidents *for some time.*

17. The Suppositum or Individual Body must retain that Complexion of Accidents *with some Constancy*, or for some time, according as it's Constitution requires; and not *transitu* only, or by way of *continu'd Motion*. For, otherwise we could never pitch upon any thing in Nature so as to be able to say, it is *This* or *That Thing*, if it's intrinsecal Constitution were perpetually Fleeting. Besides, a *Thing*, is that which is *Capable of Existence*; and actually *has it* when it is a Part of Nature; and Existence has some *Steadiness* and *Permanency* in it's Notion: Whereas, in case Individual Bodies did possess those Accidents only in a Transitory Succession, we could never assign any the least time in which it could be said to be *This* or *That Thing* at all; nor, consequently, (since nothing can *exist*, which is not either *This* or *That*,) to *Be at all*. Whence follows, that Accidents are not *Entia*, or *Capable of Existing without any Subject*: Since the Complexion of those Accidents, which, with the *Matter*, make the Thing fit for it's Primary Operation,

on, is the *Form*; that is, but *one part* of the ing. Besides, they are no more but *Modes* or *Manners*, how the Thing is, as all *Carteſians* hold; which is conſiſtent, *in Senſe*, with the Doctrine of the *Ariſtotelians*, who make them to be *Affections* or *Determinations* of the Matter. Now the otions of *Ens*, *Res*, *Subſtance* or *Thing*, is to be *able of Exiſting*; wherefore that Definition not poſſibly agree to *any other* Notion; and, refore, thoſe *Modes* or *Accidents*, cannot be *themſelves Capable of Exiſtence*: Again, how it conceivable, that the *Mode*, or *Manner*, can be ithout that of which it is a *Mode*? eſpecially, ce in the Definition of every *Mode* or *Acci-*, the Thing of which it is a *Manner*, is con-ted or included. Laſtly, if Accidents were *ble* of Exiſting *alone*, or *Entia*; then, ſince y Body has *Many*, and ſome of them *Innu-able* ſuch Modes in them, that *Ens* which has could not be ſaid to be *Unum*, nor, conſe-ently an *Ens*; which would leave neither any *Unity*, nor, by conſequence, any *Entity* in all Nature.

18. No Body can exiſt in Nature if it have o other Form in it but meer *Diviſibility in Common*. For, ſince hing can exiſt but what is rminately *This* or *That*; and hat is *Common* to all, is *Inde-rminate* to every Individuum; and, therefore, annot determine it to be *This* or *That* in parti-ular: It follows, that Diviſibility in Common annot *fit* or *determine* any Body in Nature to xiſt.

Diviſibility in Common *cannot conſtitute any Body.*

19. *More*

19. *More* and *Less* of Divisibility, which ... the Immediate and First Di... rences of Divisibility in comm... determine it's Notion; and m... consequently, (taken within so... *Determinate* Degree) fit the Matter to recei... *Existence*. For, since all that is requisite to m... a Thing capable of Existence, is to determ... it and make it distinct from others; and ... and *less* of Divisibility, (that is, *Rarity* and *D...sity*) so they be in some particular Degree, a... belong to their Subjects with some Constancy ... do make their Subjects thus Distinct from o... another: It follows, that such Rarity and De... sity may render the Matter capable of Exi... ence.

More and Less of Divisibility, may.

20. *One* or *two* different Modes or Accide... which are *Intrinsecal* to the S... ject, (so they be determinate ... such, within such a Degree ... may suffice to make the *First* an... *Simplest* Bodies *essentially Distinct*. For, as it has been prov'd, an... will be more amply shown hereafter, that th... *Complexion* of Accidents, which make a Bod... fit for it's Primary Operation, is the *Essenti... Form* to all *Mixt* Bodies; of which perhaps ... all Nature does *now* consist: So it is Conso... nant to Reason, that the *Simplest* and *First* Bo... dies, which, by being *such*, cannot have such a numerous Complexion in them, should be constituted by some *one* or a few Modes; or be distinguisht from other Simple Bodies, by it, and it's Opposite.

One or Two different Accidents may constitute the Simplest Bodies.

21. Where-

21. Wherefore the Eſſences of the *Firſt* and *Simple* Bodies of all, which we call the *Four Elements*, are conſtituted by the Firſt and moſt ſimple Differences of *Diviſible* or *Body* in common; *viz.* their being, to a Certain Degree, *more* and *leſs* Diviſible; that is, by their being *Rare* and *Denſe*. This is evident from the very Terms; for theſe *Determine* the Indifferency of the Matter; and diſtinguiſh the Subjects from one another; and withall ſuffice to render them Capable of performing the Primary Operation Proper to them. For * the Firſt Operation in Nature is *Local Motion* or *Diviſion*, by which Mixt Bodies and conſequently all Nature is made: Wherefore ſince Denſity renders the Denſe Body able to *divide* the Rare one, and Rarity make the Rare one apt to be *divided* by the Denſe; they are exactly and perfectly fitted, each in it's Kind, to accompliſh the Primary Operation in Nature; which is alſo *theirs*: They being *as yet* conſider'd as the *only* Agents and Patients: Add, that *Rarity* and *Denſity* are *Intrinſecal* to them; as is evident, becauſe their Notions cannot be thought to belong to any of the Six laſt Predicaments, which are all *Extrinſecal*.

Wherefore the Elements are conſtituted by Denſity *and* Rarity.

* *See* B. 4. §. 6.

22. *Corollary* IV. Whether thoſe Simpleſt Bodies do *now* exiſt *in themſelves*, or as in their own Nature; that is, *out of* the Compounds, or no, is not eaſie to be demonſtrated. What I conceive, is, That Earth, Air

The Elements *were thus conſtituted* at firſt; *tho' perhaps there* are not *any ſuch now.*

and

and Water, (which were Created in the Beginning of the World,) did really exist *Separate*, before *Motion*, which caus'd *Mixture*, was ſet on work: Alſo, that the Degree of Rarity and Denſity they had at Firſt was the true Standard of their Nature; and moſt exactly ſo proportion'd and fitted (when that moſt Active Divider, *Fire*, call'd in the Scripture [*Light*] was made the firſt Day) as to be mingled variouſly in ſuch a manner as was perfectly Beſt for the *Forming* the World, and for carrying on the Series of it afterwards moſt connaturally. But I cannot be Poſitive, that ſince Motion, and the Courſe of Nature was univerſally ſet on playing, the Elements are *now* found *Pure* and *Unmixt*; by reaſon of the continual turmoil of Bodies preſſing upon one another; for this forces them to mingle and remingle with one another; and (by * the Motions of *Pulſus* and *Tractus*) Thruſting one another before them, or, (by the continuity of Quantity) Drawing them after them, hinders them from preſerving *ſteadily* any *Determinate* Degree of *Rarity* and *Denſity*.

* *See* B. 4. §. 8.

23. *Corollary* V. Hence, 'tis farther demonſtrated againſt the New Philoſophers, (as before from the Notion of Quantity, as it is *Extenſion*, ſo now) from the ſame Quantity as 'tis *Diviſibility*, that 'tis impoſſible any thing ſhould *Exiſt*, (as they put their Firſt Matter to have done) which

Hence the Carteſian, *Firſt Matter, which they put neither to be* Rare *nor* Denſe, *is a Chimera.*

is neither *more* nor *leſs* Diviſible; that is, neither *Rare* nor *Denſe*. For, ſince what is in *no Degree* Diviſible, is in *no* particular *Manner*, or *no way* Diviſible, and what's in *no manner* or *no way* Diviſible, is *not* Diviſible *at all*; 'tis a plain Contradiction to put it at once to be *Diviſible*, and yet *no way* (that neither *more* nor *leſs*, *eaſily* or *hardly*) Diviſible; that is, to put it to be *Diviſible*, and yet to be neither *Rare* nor *Denſe*. Again, ſince in that Suppoſition, Diviſibility muſt be the Eſſential Form of that Simple Body they call the *Firſt Matter*; and, to be *meerly* Diviſible, and neither *more* nor *leſs* ſuch, or neither Rare nor Denſe, is *Common to all* things that are Diviſible; and what's *Common* to *All* cannot conſtitute or *determine* it to be *This*, or of *This Kind*; and nothing can *exiſt* but what's Determinately *This* or *That*: It follows, that either what's *Indeterminate* it ſelf muſt formally make it's Subject, (their Firſt Matter) to be *Determinate*, which is a Contradiction; or elſe their Firſt Matter, tho' remaining ſtill *Indeterminate*, is capable to *exiſt*; which is equally Impoſſible. For 'tis to be noted, that theſe Men, neither put *Rarity* nor *Denſity*, (which are *Qualities*) in their Firſt Matter; but hold that all *Modes*, but bare *Extenſion*, are made by the mingling their Three Elements, after their Firſt Matter was Created and put in Motion.

MEDITATION.

AND now, *my Soul*, let us cast up our Accompts, and compute what Degrees of Knowledge we have gain'd while we run over this Second Stage of our Travelling Thoughts. We have gone, indeed, but slowly forwards; but the smallness of our Advance is recompenced by our making our selves Masters of our Ground every Step we have taken. We have gain'd a Clear Light what Essences are, which puzzles so many Speculaters; and in what consist the Essences of the two most General Kinds of Things, Body and Spirit. We have seen what Dull Lumpish things, All (even the Best of) Bodies are: which Unthinking and Unelevated Worldlings do so blindly admire; and that the most Subtil of them, being unable of themselves to stir or move, are but Unwieldy Sluggs in comparison of the Activity of a Subsistent Spirit, which sets them all on work. We have discern'd clearly that all this Material World is but a vast Shop of Instruments; which are to be manag'd and wielded regularly and artificially by the Journeymen of the Great Artificer and First Mover, to bring about his Infinitely-Wise Ends. We see that not one, no not the very least of them, is Useless and in vain; but that they perform such Operations, and cause such Effects, as are suitable to their respective Natures: and, thence, we come to see the reason why their All-wise Creatour, viewing his Great Workmanship, now perfectly Form'd and Compleated, did declare, that

What we have gain'd by our Speculation hitherto.

all things he had made were exceedingly GOOD; which they could not be, were any of them Useless and Good for nothing. *We have discover'd what it is that* Determines *the Common Matter of the Corporeal Universe; what* shapes *the Parts of Matter into* Distinct Things, *and so* fits *it for* Existence. *We have found how much of Determination suffices to make the* Simplest Bodies; *which will lead us to the Knowledge of what farther Degrees of it are requisite for those which are more and more* Mixt, *or* Compounded. *Lastly, We have avoided many Great Errours about the Primordial Constitution of Entities; and we know certainly the Terms and Conditions which grounds their Title to* Existence, *or renders them Capable to be* Actually. *All this we have* got; *and, yet, contrary to our Acquisitions in this* Material *World, we have* lost nothing *at all by getting it. And, which abundantly perfects our Satisfaction, we foresee, by what we have attain'd already, that we have a comfortable Prospect, and are in a fair way of Improving our Growing Stock; and of making Large Accessions to it, without Hazarding the least Diminution of it, while we drive the gainful* Trade *of getting the true Riches of our Mind,* Knowledge, *or* Trafficking *for* Science.

Perhaps, some inconsiderate Readers, who reflect not, that Knowledge of Truth is the Natural Perfection *of their Soul, will think it not worth so much paine; but will laugh at us for drawing our Consequences with such* nice care, *and spinning out our Speculations into such* Subtil Threads: *They will ask, What are we the* better *for knowing a Few insipid* Common Notions; *or the* Wiser, *for*

The Reason why we Discourse of *Abstract* Notions; and of the *vast* Advantage it yields.

for dwelling ſo long upon them? But theſe M
reflect not what Incredible and moſt Uſeful Co
quences are Deduced in the Mathematicks, by
tive Deſcants on thoſe three Common Notions
Length, Breadth and Thickneſs, variouſly conſide
If Mathematicians, by conſidering, ſtudying,
poring, ſo many years, on one ſingle Mode or Acci
of that Ens, call'd Body, (viz. Quantity,) arriv
ſuch wonderful Concluſions; certainly we may
for far more Excellent and more Noble Produ
by ſtudying the nature of Ens, or of Body in Co
mon; without which, the other being but a M
or Manner of it, could have no Being or Entity
all; nor, conſequently, any Notion or Intelligibi
They conſider not that all Science, which is a
ſtinct and Clear Knowledge of Things, muſt h
for, it's Immediate Object, ſome Abſtract No
for if it be Complex, or involves more N
than one; we muſt either take the Complex N
in pieces, that is, we muſt make Diverſe Abſt
Notions of it, and conſider each of them apart;
elſe, (as experience will teach us, if we ſet our ſel
to diſcourſe of two Notions at once) we ca
poſſibly know either of them Clearly, but only at
beſt, Blindly and Confuſedly. Again, they miſta
us, if they think we intended to terminate our D
courſe in thoſe Common Notions; We take them
in our way, and we are forced to do ſo, if
intend to diſcourſe ſolidly; as every Man, who k
what a Demonſtration a priori means, muſt
ſee and acknowledge. Laſtly, They reflect not
the Conſidering the moſt Common Notions of
Thing enlarges the Soul; and that, tho' thoſe
Abſtract Conceptions be but a very ſmall part,
a partial, and very Inadequate Notion of the

Individual Thing; *yet, that Shortneſs is abundantly recompenced by the* Largeneſs *of their* Extent. *He that knows diſtinctly the Notion or Nature of* Quantity, *knows the* whole World, *and* each particular Body *in it*, as far as *they are* Quantitative. *In like manner, he who has the Exact Knowledge of* Ens, Eſſence, Act, Power, *&c. knows the whole Creation, and every particular part of it, as far as they have in them what grounds the Notions of* Ens, Eſſence, Power, Act, Diviſibility, Compoſition, *&c. But what, is all this, if we add the vaſt trains of* Clear Conſequences, *enriching our Mind with Innumerable Truths*; *many of which are neer as Univerſal as theſe Notions themſelves were. Let us permit those Men of Fancy to ſlubber over their Knowledge of things by their Confuſed Methods of Talking at random*; *and purſue the Way to Science, which* Right Nature, *and the Rules of* Exact Art, *have eſtabliſht to our hands.*

CHAP. III.

Of the Essences of Mixt, Vegetable, *and* Animal *Bodies.*

1. THere are not in Nature, (as far as we can judge) at this time, any perfectly Simple Bodies, or *Pure Elements*. For since, to perfect the Forming of the World at first, it was requisite that there should be a *three-fold Mixture* of those Simplest Bodies or Elements, which were made in the Beginning: And, since there are many pregnant Reasons, which are very hard to solve, that at the Flood or Universal Deluge, the whole Body of the Earth, and all it's parts, were still more confusedly blended together with the other Bodies, which were themselves Mixts or rather Demixts before. Again, since it is hard to conceive, (the Course of Nature, which consists in *Motion*, still continuing) how those Simple Bodies should *re-gain* their Original Purity, and not rather *mingle* still *more* and *more*; It may, I think, be concluded hence and from what has been alledged, *Chap.* 2. *Corollary* IV. that there are not *now* in the World any *Pure Elements* or *Unmixt Bodies*.

It can scarce be imagin'd that there are now *any* Pure Elements, *further prov'd.*

2. To purſue the Thread of my Diſcourſe: When Two very Minute Bodies, of different Natures, of which one is *Rare*, the other *Denſe*, do cling together; which, by being of the ſmalleſt ſize, are not eaſie to be divided or ſeparated from one another by others, they being *too big* to come between their parts, and ſo *divide* them; they may be reaſonably conceiv'd to conſtitute a *Firſt-Mixt* Body. For, ſince, by their *conſtant Adheſion*, they do not Act or Operate as *Two*, but *Conjoyntly*, or as *One*; it follows that they have a *peculiar* Modify'd Operation of their own, diſtinct from that which either of thoſe Elements had produced in caſe it had exiſted *alone*. Wherefore, ſince every Part of Nature is then a *Diſtinct Thing*, when it has a *Diſtinct Operation*; 'tis conſequent, that *theſe* were *at firſt*, or in the *beginning*, *Diſtinct* Entities; which kind of Things we call *Mixt* or *Compounded*; and, this being the *Simpleſt* or *Leaſt* ſort of Mixture, *Firſt-Mixt* Bodies.

How Firſt-Mixt *Bodies may be conceiv'd to be made.*

3. Wherefore the *Eſſential Form* of thoſe Firſt-Mixt-Bodies, was the Complexion of thoſe two Primary Qualities, *Rarity* and *Denſity*; ſince 'tis evident, that the having thoſe *Two* in it, does diſtinguiſh them from *Simple* Bodies or *Elements* which have but *One* of them; that is, (at that time,) diſtinguiſht them from *all others*.

The Eſſential Form *of* Firſt-Mixt *Bodies.*

4. Therefore the *Eſſence* or *Total Form* of thoſe *Firſt-Mixt* Bodies conſiſts of *Power* and *Act*; or in this, that they have *Matter*

And their Eſſences.

in them, Determin'd by such a *Form*; *viz.* by the *Complexion* of those two Accidents.

The Second *sort of Mixt Bodies.*

5. The next Sort of *Mixt* Bodies, is, That they have *Three*, or *All*, of the Elements in them. For, all Proper and Intrinseal Differences being nothing but *more* and *less*; and the Elements, having each of them, a *Distinct Degree* of Rarity or Density in them; It follows that *these* are evidently *more-Mixt* than the *others* were, which had but only *Two* Elements, and *their* Particular Degrees of Rarity and Density in their Composition. Whence, 'tis easie, by what's discourst here, §. 4. and 5. to discover in what their *Essential* (or Partial) *Form*, and their *Essence*, which is their *Total Form*, consists.

The Third *sort of Mixts.*

6. The Next or *Third* Sort of *Mixt* Bodies, (if it be not in some sort the same) is, when the Compound possesses with some *Stability* and Constancy, an incomparably *greater* Proportion of *some one* of those Elements above the rest. For 'tis manifest, that there are in Nature many sorts of those Things which we call Fire, Air, Earth and Water; in all which, some *One* of those particular Elements does so much *abound*, that we cannot well discern, at first Sight, any Mixture of the *others*; tho' 'tis Evident to our Reflex Thoughts there *is*; and even to our *Sight*, when Art comes to separate them; tho' our Rude and First Impressions make us commonly give them their *Name* from the exceedingly-*Predominant* Element.

7. The

7. The Next or *Fourth* ſort of Mixts, which, perhaps, are (in proper Speech) the Firſt Sort of *Demixt* or *De-compounded* Bodias, is, when they have *More* or *Fewer* of the *former* Sorts of Mixts variouſly united in them; whoſe *Form* is the Complexion of thoſe Qualities, found in thoſe ſeveral Mixts. And, their Eſſence conſiſts in this, that their Matter is Determin'd by the Complexion of thoſe Mixt Accidents; which giving them, as Conſtant Agents, the power of Operating *thus*; or, after a Diſtinct Manner from the former; do, by conſequence, *principally occur to* make them Diſtinct Parts of Nature; that is, Diſtinct *Things*, or *Bodies*. I ſay, principally, for 'tis to be obſerv'd, that

The Fourth *ſort of Mixts.*

8. Many other Accidents, beſides thoſe *moſt Eſſential* ones of Rarity and Denſity; (either Single, or Mingled) do concur to the Eſſential Conſtitution of moſt *Mixts* and *Demixts*. For, ſince *Mixture* is made firſt by the *Diviſion* of the Simple, and afterwards of Firſt-Mixt-Bodies; and *Diviſion* makes *more* of *One*; the *parts* of thoſe Divided Bodies (the ways of Nature's Operation being manifold and various) muſt neceſſarily be Diverſe in *Number*; and, conſequently, (each Divided part being Determinate) in *Bigneſs*, *Figure*, and *Situation*; which, the Potential parts of the Elements, before Diviſion, (each of them being Homogeneous or Uniform,) *were not*. Whence follows, that *moſt* of the Mixt, and *all* of the Demixt bodies, beſides their Different Degrees of Rarity and Denſity, muſt alſo have

What other Accidents are ſuperadded to make variety of Mixts and Demixts.

in

in them great Variety of the Bulk, Figure and Situation of their Parts: Which, *every thing operating as it is*, must needs make them operate *diversely*; and, consequently, *these* are parts of their *Essential Form*; and therefore, (their Consistency, or Constancy of being such, suppos'd) must constitute them *Distinct Agents* in Nature, or *Distinct Bodies*.

Yet Rarity and Density are the Principal and most Intrinsecal.

9. Notwithstanding that these last-named Accidents do thus concur, yet 'tis *chiefly* their *Rarity* and *Density* which gives those Mixts and Demixts that Nature in which consists their *most Intrinsecal* Temperature and Constitution. For, since Rarity and Density are those *Primary* Qualities, the partaking of which, within some certain Degree, did constitute the *Simple* Bodies; and all the *Mixt* Bodies are essentially compounded of Simple ones; those two First Qualities must needs be *more Intrinsecal* to them than are those others which *accru'd* to them by the *Division* of Matter; tho' *they* also concur, each in his way, to determine the Matter, so that the Mixt or Compounds may have *Different Operations* in Nature, and, thence, become *Distinct Things*, or *Distinct Mixt Bodies*. Conformably to what *Aristotle* asserts, *Lib. Physic.* 8. *Cap.* 7. Πάντων δὲ παθημάτων ἀρχὴ πύκνωσις καὶ μάνωσις, *&c. Of all the Affections*, or Determinations of Matter, *Density and Rarity are the Principal*, or the Beginning and Origin of all others.

10. Co-

10. *Corollary* I. Hence all the Followers of *Democritus*, whether *Epicureans*, *Carteſians*, or others, who put no Parts of their Matter to be diſtinguiſht by Rarity and Denſity, which, as is prov'd, are *moſt Intrinſecal*; and affirm, that they have only in them theſe two Accidents, *Extenſion* and *Figure*; the former of which being *Common* to them all, cannot without wronging clear Reaſon, *diſtinguiſh* them; and, the *Later* of them, it being only the *Termination* of Quantity, is rather *Extrinſecal*, or belonging to the *Surface* of the Bodies: And is evidently impoſſible to give the Body, which has it, it's *Inward* Conſtitution; hence, they cannot poſſibly give any account of the moſt *Intrinſecal* or *Eſſential* Conſtitution and Diſtinction of their Mixts and Demixts; nor, conſequently, of what it is in which the *Eſſence* of any particular Body, which muſt certainly *be moſt Intrinſecal* to it, does conſiſt.

Hence the Corpuſcularians *can give no account of the* Intrinſecal Conſtitution *of any Natural Body.*

11. Of this laſt ſort of Demixts, are all Minerals, Gems, Coral, Clay, Marl, all the ſeveral ſorts of Earths, and ſuch like. Which are Differenced by the Proportion, Size and Figures of their Rare and Denſe particles; and not a little by the Situation, or Manner of their Texture: Whence they come to be *more* or *leſs* Solid or Compacted, Light, Heavy, Clammy, Friable, Porous, Pellucid, Fuſible, Malleable, *&c.* To treat of which particularly, and re-

Of the ſeveral ſorts of Demixts.

reduce them into their Proper Causes, belongs to *Physicks* or Natural Philosophy. Nor is it very hard to do this, were true Principles of Nature taken up *at First*, and pursu'd home by Immediate Consequences.

The Ground of Sensible Qualities.

12. The same Accidents, and particularly the Figure and Situation of Parts, give Bodies their different manner of affecting our Senses. For, 'tis not hard to show, that all *Colour*, and it's several kinds, are chiefly produced by These; as also, the Qualities of Odoriferous, Stinking, Sweet, Sharp, Sowr, Rough, Smooth Bodies. Tho' *Sound*, and it's Varieties, spring from the Greater or Lesser Tension, Thickness, or Smart Force of the Instrument that makes the Different Motions of the Air.

Of Imperfect *Mixts.*

13. *Corollary* II. If the Duration of those Bodies be *Transitory* and *Unconstant* in comparison of others that seem of the same sort, they are call'd in a Common Appellation, *Imperfect Mixts*; such as are, Winds, Snow, Hail, Smoak, Mists, Meteors, *&c.* and therefore, wanting that *Constancy*, (an Argument of their not being well *united*) they are, less properly *Entia* or *Things*, than the *Perfect Mixts* are; as is shown, Ch. 2. §. 17. And, perhaps, they are no more but *Aggregates* of *more* Distinct Bodies lighting together casually; or approximated to one another, and sticking together, by virtue of some PhysicalQuality, for some short time; which is not enough to make those Compounds to be

be *Conſtant* and Diſtinct Agents in Nature, or *Diſtinct* and *Perfect* Natural Bodies.

14. When the Parts of a Demixt are exceedingly Different in their ſeveral Temperaments; and withall, *One* of them (the Common Cauſes of the World ſetting them on work) is *apt to move Another*, that Body is ſaid to be LIVING. For, ſince the Notion of LIFE is *A Principle of Self-Motion*; and there are no *Actual Parts* in any Compound; (whence we ſay, All Actions and Paſſions are of the *Suppoſitum*;) it follows, that the Action or Motion of each of thoſe Parts, is the Action or the Motion of the *Whole Thing*, tho' conſider'd particularly *according to ſuch a Part* of it. Hence, ſuch a *Thing*, *one* Part of which *moves another*, is truly ſaid to *move it ſelf*, or to be LIVING. *of Living Bodies.*

15. The Simpleſt, *Loweſt* and Ignobleſt ſort of *Living* or *Self-moving* Things, are thoſe which are *meer Vegetables*: For, ſince all Proper Differences are *more* and *leſs* of the Generical Notion; and Life is *Self-Motion*, that is, One ſort of *Motion*; and to move *Swiftly* and *Slowly* is to move *more* or *leſs*; it follows, that *Velocity* and *Tardity* are the Firſt Differences of all Motions; of which, to *move it ſelf*, is *one*; and, conſequently, that, to perform their Primary Operation *more quickly* and *more ſlowly*, does eſſentially diſtinguiſh *Living* Things, as they are *Living*. Wherefore, ſince Experience ſhows, and it will be more clearly manifeſted hereafter, that Vegetables or Plants do *more ſlowly*, and more dully, go about their Primary Operation than *other* Self-moving Things, *of Vegetables.*

Things, v. g. *Brutes* or *Men* do: it follows, that those Bodies we call *Vegetables* or *Plants*, are the *Simplest*, Lowest and Ignoblest of *Self-moving* or *Living* Things.

The Primary Operation of Vegetables.

16. The Primary Operation of meer Vegetables is to *nourish* the Compound. For, since (as any attentive Speculater may observe) every Thing is ordain'd to preserve it's own Unity and Entity, as much as it can; this preserving it self is *most Natural*, and *Intrinsecal* to it; and therefore not a *Secondary*, but it's *Primary* Action. Wherefore, those Individual Vegetables, which have a Power in them to *concoct* their Proper Juice or Sap, and so make it *fit Aliment* for them, which is the *Preserving* themselves from *Withering* or *Decay*; must be ordain'd, in the *first* place, or primarily, to perform this Operation. Especially, since whatever *other*, or Secondary sorts of Actions they may be Useful for in Nature, will be *better* accomplish'd by their being first *nourisht* duly, and as they ought; which, by perfecting them in *Being*, does make them more-perfect *Agents*.

The Form *of Vegetables.*

17. Wherefore the *Form* of Vegetables, is that Complexion of Accidents, as fits the Vegetable for that Operation; and it's *Essence* consists in this, that the *Matter* of it's Parts has such a Complexion of those Modes or Accidents in it as fits *one* of them to work upon, or *move*, *another* in order to the *Nourishment* and *Preservation* of the Whole.

18. Those

18. Thoſe Living Bodies whoſe Parts are *more-moving-one-another*, or with *more Velocity*, in order to their Primary Operation; that is, upon the firſt Excitation from External Cauſes, are therefore a *Higher* and Perfecter ſort of *Vegetables*, or ſomething *more* than *meer* Vegetables. Theſe we call *Animal*, or *Senſitive*; becauſe, upon Impreſſions on thoſe Parts call'd the *Senſes*, they proceed to Action.

The Eſſences of Animals.

19. The Primary Operation of *Animals*, is to purſue ſuch *Food* as is Agreeable to their Natures; as is ſhown, §. 16. of *meer Vegetables*: and the reaſon given there holds equally for both.

Their Primary Operation.

20. Whence, that *meer Animal* is moſt perfect, that moves it ſelf to acquire ſuch *Food* as is agreeable to it's Nature; that is, ſuch as makes it's Fancy (which is the principal Faculty that ſets on Work all the reſt) Calm or Indifferent. By which means it becomes applicable to *more* Motions. Add, that ſuch Food as is *Violent*, or extremely *diſtant* from it's Conſtitution, and therefore is diſproportion'd to the pitch of it's Nature, does make it's Operations *deprav'd*, and to ſome degree *Preternatural*; As we Experience in our ſelves, when we Eat any thing too Hot or too Cold for our Conſtitution; which diſorders our Temperature, or [as we uſe to ſay] *diſtempers* it, or makes us *Sick*.

What Animal is moſt Perfect *in it's Kind.*

Note,

Note, That we discourse here of what is the Primary Operation of Individual Bodies as to *themselves*. What farther, or more Remote Effects they are intended or ordered for by the Governor of the World belongs to another Question, and will be treated of towards the End of this Book.

ADVERTISEMENT.

These Discourses suppose it prov'd that *Rare* and *Dense*, or *more* and *less Divisible*, are the *First Differences* of Bodies as they are *in Nature*, or as they are the *Subjects* of Natural Operations; which has been already demonstrated here, Chap. 2. §. 19, 20, 21. as also in my *Method to Science*, Book I. Lesson 5. §. 10, 11. and *Solid Philosophy*, Reflexion 17. §. 13, 14, 15.

MEDITATION.

What has been prov'd hitherto, recapitulated.

THUS *we have deduced the* First Differences *of Bodies from the* more *and* less Divisibility *of them, consider'd as giving the Ground to all* Natural Action *and* Passion; *and have found that they are of two sorts*; viz. Rare *or* Dense; *whence also the several* Kinds *of the* First *Bodies can only be taken from their having* more *or* less *Degrees* (*I mean, such as are very* distant *and* notorious) *of those two Primary Qualities*; *in which therefore, the* Form *or* Act, *which*

(*Sup*

(*supposing it's* Power *or* Matter) *does* chiefly *give them their* Essence, *consists. Moreover, we have shown, how from* ACTUAL DIVISION, *which is the First Operation in Nature, there naturally and necessarily arise* other *Modes or Accidents*; viz. *the Number, Bigness, Figure and Situation of the several Parts of those First Bodies; the variety of which, woven together after a different manner, and cohering with some Durableness, does compound all* Mixt *and* Demixt *Bodies. We have seen (in common) that those Accidents do make them fit to produce their* Proper Effects, *or to perform their* Primary Operation; *which constitutes them Distinct* Parts *and* Agents *in Nature; and, therefore, Distinct* Things. *Whence follows, That the Complexion of Accidents is really that which we call their* Essential *or* Substantial Form: *And that, by this Doctrine, an* Intelligible *Account is given of those* Forms, *so much* talkt of, *and so little* understood; *that lame account which the Schools give of them, making them as Obscure as an* Occult Faculty; *neither giving any grounded Reason by what Connatural Means they come into the Matter; how they determine it ultimately for* Existence, *by making it* Distinct from all others, *or* This *and* That *Individuum; nor, lastly, how they* fit *it for some Proper or Primary Operation; which Considerations are Requisite and Sufficient to give it the Nature or Notion of an* Ens *or* Thing. *While we were doing this, we have, at the same time, laid Grounds for the pursuing orderly the Knowledge of* Secondary *and* Sensible *Qualities, about which the greatest part of Physicks is employ'd; and to distinguish the* Essences *of all Things in the World, under what* Sort *or* Kind *soever they are ranks. Which shows, how the Architectonick Science of*

METAPHYSICKS (as becomes her Highest Station and Dignity) does Superintend the Inferiour *Science of Physicks, and consequently the rest*; Prescribing *them what they are to do, by assigning them their* Proper Objects; *as also, by* Enlightning *them, and* Establishing *the Truths they deduce, by her most* General, *most* Evident, *and most* Certain *Maxims*; *which, tho' they be* Deductions *in Metaphysicks, are* Principles *to* them. *For,* her *manner of considering the Objects of all other Sciences is far Exalted above the Inferiour manners, according to which Subordinate Sciences treat of them*; *nor does she regard any Quality, Operation, Bulk, Figure, Motion*; &c. *otherwise than under that* Soveraign *Respect as they conduce to constitute and establish the* Essences *of Things, by determining the Common Power or Matter to such a Particular Nature as is Different from all others, which makes it Capable of Existing, or an* Ens. *We have avoided the Precipices of some very Fundamental Errours, highly prejudicial to the Intrinsick* Constitution *and* Distinction *of* Essences, *and consequently, to the Knowledge of the* Things *themselves*; *without settling well the Grounds of which first, 'tis impossible to have true Science of any Thing whatever*; *or to know what a* Thing *is.*

The Excellency of *Metaphysicks*; and the Sublime way of discoursing, peculiar to it.

All this we have endeavoured, and we hope, performed by an Immediate and Orderly Connexion of our Natural Notions; *deducing still our Consequences in a Frame so closely compacted, that each Foregoing Knowledge (setting aside the Corollaries) naturally leads to the Following ones. A Method* Unusual *to the Generality of Philosophers*; *and yet. so Proper and Effectual to assert and establish Truth*; *that, however,*

may not please such Men and their Readers; yet it ought not to deter us from pursuing a Way so evidently, of it's own Nature, Conclusive and Decisive, and withall so Proper to Science; how lonely soever we travel in it: Whereas Dishevell'd, Ill-knit and Unprincipled Discourses, however Witty and Pleasing to the Dotage of our Fancy, have not the least Semblance of Concluding evidently, or Establishing solidly, any one Truth.

What sleight ways of Discoursing some others affect.

In a word, having seen in what consists the Essence of meer Animals, which is part of our selves, we have made way to the Contemplation of our own Nature, which is, over and above, Rational: which therefore ought to challenge from us our most Attentive Reflexion; that, coming to a Distinct and Clear Knowledge of what is our true Essence or Nature, and what the Primary Operation for the performance of which the GOD of Nature intended us; we may not deviate from it; but labour for our own True Good; pursue that best-suiting Food, which connaturally nourishes our Soul, in it's way; and comply with the Best Intentions and End of our Creation.

What is our Duty, as we are Rational Creatures.

CHAP. IV.

Of the Essence of MAN.

1. MAN is *One Thing*, made up, or Com-pounded, of a *Corporeal* and a *Spiritual* Part; which we call BODY and SOUL. For, were the Body and Soul in Man *Two* Distinct *Things*, tho' *Two Things*, they being of so Different Natures, could not possibly have any *Coalition*, nor any kind of *Union* as to make up *One Compound*, more than can an *Angel* and a *Brute*: Nor could they be in any *Manner*, or according to *any Mode* of which we have a Notion, *cemented together*. Not according to that Mode or Accident call'd *QUANTITY*, the Unity of which kind of Parts is *Continuity*; because the Spiritual Part, the *Soul*, is not *Quantitative*, nor can it be thus *Continu'd* or Joyn'd to the *Body*. Nor, consequently, according to the Notion of *Quality*: For, first, Quality *supposes* the Thing, which it Qualifies, already constituted, and only superadds some *Perfection* or *Imperfection* to it's Nature. Secondly, Because all the Qualities of *One* of those Parts are *Corporeal* ones, and all the Qualities of the *Other* Part are *Spiritual*, that is, they are *Quantitative* and *Not-Quantitative*, which can no more *unite* than a *Body* and a *Spirit* could. Nor, according to *Relation*, or to speak more properly, according to the Things them-selves

MAN is One Thing *made up of* Soul *and* Body.

ſelves, as they are conſider'd to be *Relata*, or πρός τι: For this Notion is of the Thing it ſelf, as it gives us the *Ground* or *Reaſon* of our Relating or Comparing it to Another in ſuch a *Reſpect*; which preſuppoſes the *Things*, and is ſo far from giving us a Ground of conceiving them to be *One* that it obliges us to conceive them as (ſome way or other) *Two*; and, moreover, *Relatively Oppoſite* to one another; and *Oppoſition* cannot be the Formal Reaſon of *Unity*. And, if we take the word [*Relation*] not Fundamentally, but *Formally*, for the very *Act* of *Referring*; 'tis clearly a *Spiritual Mode*, peculiarly belonging to the part of Man, (the *Soul*;) and, therefore, for the Reaſon lately given, it cannot unite *both* thoſe Parts together. Nor can they be United according to *any* of the *Four laſt* Predicaments; for Theſe, (as is ſhown in my *METHOD*) can only belong to *Bodies*. Nor laſtly, can thoſe Parts, were they *Two Things*, be United according to *Action* and *Paſſion*, (in which the *Carteſians* place this Union;) for *theſe* (beſides their being *Extrinſecal* Conſiderations) do moſt evidently preſuppoſe the *Whole* Thing, or *Suppoſitum*, (only which *Acts* or *Suffers*) conſtituted; and therefore cannot be the Formal Cauſe or Reaſon of *conſtituting* that *Whole*, or *Compounding* thoſe Parts together; but are the *Exerciſe* of that Eſſence and Exiſtence, already Conſtituted *ſuch*. It is left then, that thoſe Two Parts can only be United, or make One Compound, according to the Firſt Predicament, or according to the Notion of *Ens*, *Thing*, or *Subſtance*. But, to be *United*, or (which is the ſame) made *One*, preciſely under the Notion or Reſpect of *Thing*, is, out of the force of

the very Words, to be *One Thing*: Therefore this Compound of SOUL and BODY, call'd MAN, is truly and neceſſarily *One Thing*.

Therefore the Soul and Body are, here, only Potential Parts.

2. Therefore, the Soul and Body in Man, are only *Potential Parts* of that Compound; and neither of them, while in the Compound, is *Actual*. For, it has been already Demonſtrated (Ch. 1. §. 27.) that there can be no *Actual* Parts in any Compound whatever. Moreover, were they *Actual* while in the Compound, each of them would *have* it's own *Act* there; and, conſequently, it's own *Eſſence*; and this not only Diſtinctly from the Other, but *Independently* of it; ſince every *Act* in the Line of Subſtance, (as both theſe Parts are) determines the Subſtance to be *This*, fits it for *Exiſtence*, and makes it capable to *Subſiſt alone*; wherefore each of thoſe Parts, when ſeparated, would *retain* it's *Act* and *Eſſence*; and *exiſt*, or actually remain, ſuch as it was; whereas 'tis manifeſt, that a Human Body, does not *exiſt*, or *remain*, ſo much as a *Senſitive* or *Vegetative* Thing, but becomes a meer *Dead Carkaſs*.

Therefore Neither Part can Operate Alone.

3. Therefore, *neither Part*, while in the Compound, can *Act* or Operate *Alone*. For, 'tis Demonſtrable, that [*Whatever Acts muſt* Be *Actually*;] But in our caſe, neither Part *Is actually*, but are both of them only *Potential*, by §. 2. Wherefore 'tis manifeſt, that Neither Part can *work Alone*, but *concomitantly* with the other; that is, in all the Operations of *Man*, as he is *Man*, 'tis the *Whole Compound*, or that *Ens*, *Thing*, *Subſtantia Prima*, or *Suppoſitum*, which only *can Act*, or Operate; ſince *It* only *Is actually*.

4

4. *Corollary* I. Hence is seen on what Evident Ground that most Useful and Solid Maxim, [*Actiones & Passiones sunt Suppositorum,*] (which all seem to admit, but Few, I fear, duly reflect on,) is built; *viz.* on those most Evident Truths, [*Nothing can Act* but *what is it self in Act*, or *Is Actually*;] or [Nothing can Act in *such* a manner, unless it *Bee such*], and [*No Parts in any Compound*, singly consider'd, *Are Actually*.] With which, notwithstanding, it well consists, that The *Whole* may act, *more chiefly* and *Peculiarly*, according to *This* Part, than to *That*; as we also experience not only in *Man*, but in *every* Compound whatever.

Which Grounds that Excellent Maxim, [Actiones & Passiones sunt Suppositorum]

5. *Corollary* II. How Useful this Doctrine is to explicate the *Incarnation*; or the Subsistence of *Two Natures* in *One* Divine *Person*, and the *Different Operations* of Christ, our Saviour, as he is GOD and *MAN*, will easily appear to Reflecters; and will more fully be seen, when we shall have occasion to show the Conformity which that Fundamental Article of Christian Faith has to the Principles of True Philosophy.

Hence the Christian *Tenet of the* Incarnation, *is Agreeable to Right Reason.*

6. Tho' the Peculiar, and Immediate *Form* or *Act* of that Part, call'd, *The Seat of Knowledge*, be that Spiritual Part we call *The Soul*; yet the Act or Form of *Man*, as he is *Man*, is the said *Spiritual* Part, together

Of the Form *or* Act *of Man, as he is* Man.

gether with that Complexion of Accidents in his *Body*, which contribute to fit him for his Primary Operation. For, since *Man* is *One* Thing which has in it both a Corporeal and a Spiritual Nature, (§. 1.) and every Thing *acts* as it *is*; his Operation peculiar to him as he is *Man*, must also be Corporeo-Spiritual; and, consequently, his *Total Form*, which constitutes him *such an Individual Acter*, must likewise partake of *both* those Natures.

Both Parts concurr to every Operation of Man, as he is Man.

7. *Corollary* III. Hence, in every Operation of Man, as he is *Man*, the Operations peculiar to the Soul cannot be produced without the *Immediate Concurrence* of the *Fancy* or *Imagination*; and by the *Remote Assistance* of the Complexion of those Accidents by which he is constituted an *Animal*, and comes to be *Imaginative*.

Hence, every Notion *has a* Phantasm *accompanying it.*

8. *Corollary* IV. Hence every *Notion* or Conception we have, has a *Phantasm* accompanying it; either Simple or Compounded, Lively or Obscure, Express or Confus'd, Proper or Metaphorical. The Distinction or Variety of which is taken from the Different manner of the *Action* of the *Object*, the different manner of *Reception* in that Part call'd *The Seat of Knowledge*; or from the *Reflexion* of the Man himself, framing and ordering those Phantasms as he finds most convenient.

9. Hence,

9. Hence, this Total Form which *conſtitutes* Man, muſt alſo *diſtinguiſh* him from all other ſorts of *Things*; that is, from all *meer* Bodies, and from all *Pure Spirits*, or *Angels*. For, otherwiſe, it could not be the *Peculiar Act* of that Compound; if it did not give him a *Diſtinct Eſſence* from all *other Species*, or Sorts of Things; which it could not do, were it either *meerly Corporeal*, or *meerly Spiritual*.

Of the Total *Form of Man.*

10. That which chiefly diſtinguiſhes Man eſſentially, according to his *Corporeal* Part, from all other Bodies; is, that he has ſome ſuch Part in his Body, (call'd by us *The Seat of Knowledge*) which is a fit Inſtrument to aſſiſt the Soul to work *comparatively*, by repreſenting divers Diſtinct Things at once. Which property it has from it's being in the higheſt manner *Senſitive*; ſo as to be apt to receive the ſeveral Impreſſions with an exact Diſtinction; and alſo to receive, retain, or exhibit *More* or *Many* of them, at once. Whence, that Part *requires* it ſhould have a *Spiritual Power* in it to work thus *Actually*; as is ſhown, *Solid Philoſophy Aſſerted*, *Preliminary* IV. §. 13. to §. 20. That which chiefly Diſtinguiſhes him according to his *Spiritual Part*, is, that That *Power*, being but a *Part* of the Compound, or of the *Whole Ens*, cannot, while it is ſuch, connaturally Act after the *Manner* of a *Pure Spirit*; but *Dependently* on the *Body*, and by means of the Impreſſions on it. Whence, it works by *Abſtract* or *Inadequate* Notions, and not *Comprehenſively*; and withall, by obſerving the *Pace* of the Body's, or the *Fancy's* Mo-

What chiefly, in both theſe Parts, diſtinguiſhes *Man from all other Things.*

Motion; which is perform'd leasurely or *Successively*: Neither of which can agree to a *Pure Spirit* or an *Angel*.

Hence all Pretence of GOD *voluntary Annexing, is Unphilosophical and Groundless.*

11. *Corollary* V. Hence all Pretence of GOD's voluntary *Annexing* Knowledge to a *Corporeal* Being, or to Matter not thus *Fitted* for it, and therefore not *Requiring* it, or Connaturally *Disposed* for it, is against GOD's Wisest Administration of the World by Previous and *Proper Dispositions*. Besides, 'tis a pure Voluntary Assertion, without any kind of Ground in Nature, and utterly *Unphilosophical*; as is shown, *Ideæ Cartesianæ. Indicatio* 3. §. 44, 45. &c. and *Solid Philosophy*, Reflexion 20. §. 2, 3, 4.

Hence the Mens *is not the* Man.

12. *Corollary* VI. Hence the *Mens* is not the *Man*, nor an *Actual Part* of him, or a *Thing*; but a *Potential Part* only. Nor, consequently, could it receive Impressions of pretended *Idea's*, or be connaturally affected with them, unless it were Identify'd with the Body: That is, 'tis the *Suppositum*, or the *Whole Man* that can receive them, tho' *peculiarly* according to *such a Part*.

The Soul's manner of Existing and Operating, here, is, in part, Corporeal.

13. *Corollary* VI. Notwithstanding that *Man* has evidently a *Spiritual* Part in him; yet his Manner of Existing in this State is *Formally* Corporeal, and only *Virtually* Spiritual. For, since his Spiritual Operations *here* do follow the *Slow Pace* of the Motion of the

Fancy,

Fancy, and are not *Instantaneous* or *Simultaneous*, as will be shown the Manner of Operating Proper to a *Spirit* is; and the Manner of *Operating* follows, and observes, the Manner of *Existing*; 'tis Evident, that the *Manner* of Existing which *Man* has *here*, is *Corporeal*, and not *Spiritual*. Whence, if we regard *Physical*, or (which are built on them) *Logical* Considerations, he is such a *Body*; and placed directly under the Notion of *Corpus*: But, if we regard *Metaphysical* Principles, which Abstract from Motion and Corporeal Considerations, and all the *Manners* of them; and consider him precisely under the Notion of *Ens*; then, he is consider'd as joyntly constituted of *both* these Parts; of which the Spiritual Part, and the aforesaid Complexion of Bodily Accidents, which *dispos'd* the Matter for such a Form, and clubs to his Primary Operation, is his *Formal Act*; and, together with the *Matter*, does compound that *Ens* call'd MAN.

14. From what has been deduc'd, Chap. 3. §. 16, 19. 'tis evinced, that the Primary Operation of *Man*, as he is *Man*, is *Reasoning*, or *Discoursing rationally*. For, since that is the Primary Operation of all Vegetable and Animal Things, by which they are Conserv'd, Perfected, and Nourish'd agreeably to their Respective Natures, so as to attain the Good, or the End, for which they were *immediately* ordain'd by Nature; and the Natural Good of *Man*, is that which improves, betters, and (as it were) nourishes his Better part, the *Soul*; to which the *Body* is only Subservient, Subordinate, and a

The Primary Operation of Man is Reasoning.

Means

Means to procure and promote it's Good: And, that which *most perfects* the Soul, which is of an *Intellectual* Nature, is the *Acquiring* and *Increasing* of *KNOWLEDGE*; which, during the whole Course of our Lives, is done by *Reasoning*, or Deducing *New* Knowledges out of *Fore-going* ones; it follows, that *Ratiocination* or *Reasoning* is the *Primary* and *Proper* Operation of *Man*. And, accordingly, we shall find by an easie Reflexion, that, when we arrive at the Knowledge of any *New* (especially very concerning) Objects, by *Exact* or *Evident Reasoning*, the Soul finds it's Self *Improv'd*, *Dilated*, and *Nourisht* according to it's Nature; and we use to acknowledge that our *Desire* or (as it were) *Hunger*, or Natural Appetite of Truth, is then *Satisfy'd*. So, that as the Pursuit of *Food* is the Primary Operation of a *meer Animal*; so the Pursuit of *Knowledge* (which can only be perform'd by *Reasoning*) is the Primary Operation of *MAN*.

The Attainment of Truth *is the Perfection of Man's Understanding.*

15. Hence follows, that this Knowledge, which gives *Nourishment*, *Growth*, and *Strength* to the Soul, according to her Nature, must be Knowledge of TRUTHS. For, First, *Falshoods* cannot, in true Speech, be *Known*, because they are Contrary and Destructive to the nature of *ENS*, (which is the Adequate Object of the Understanding; and has for it's Property, *Intelligibility*) and Confound it with *Non Ens*. Next, all *Falshoods*, are either Formally or Virtually, *Contradictions*; as is shown, *Method to Science*, B. 3. Lect. 3. §. 17. Whence, *Contradictions* cannot *Unite* to the *Knowing* Nature of the Soul, or be *Receiv'd* in it's Judging Power; but

are

are directly *Oppoſite* to her Nature, and (as it were) *Poiſon* to her; and therefore cannot *nouriſh* or *improve* her, but tend to *pervert* and *deſtroy* her Spiritually.

16. This Knowledge muſt alſo be *Evident*, or *beyond Probability*. For, otherwiſe, 'tis not properly *Knowledge*: Nor can we be truly ſaid to *know* a thing *to bee*, if we ſee it *may not bee*; it being againſt a Firſt Principle; and a *Proof* which is no more than *Probable*, cannot make us *ſee* that the Thing *may not be*, or neceſſarily *is*; for an *Evident* Proof can do no more.

The Knowledge of Truth, *which thus perfects* a Man, *muſt be* Evident.

17. *Corollary* VII. Whence, what has but a *Probable* Proof cannot *ſink* into, or cling to, her Knowing Nature; or *improve* and *nouriſh* it; nor ſo much as *be receiv'd* in it at all as 'tis *Knowing*; but as 'tis *Unknowing*, or *Ignorant*, either of *True Principles*, or of *Right Deduction*.

Probability *perfects no Man.*

18. *Corollary* VIII, Hence alſo what only affects and dilates the *Memory*, or *Fancy*, or ſerves to excite the Paſſions; (as, Skill in Languages, Eloquence, Wit, and ſuch like;) is not, properly, Connatural *Food* for the *Knowing* Nature of the Soul; tho' they may be very Uſeful to *expreſs* her Knowledge; or be a *Means* to gain Knowledge from thoſe Authors who writ in other Languages: Or laſtly, For her *Recreation*; which is not properly the *Food* of the Soul, but a kind of *Sauce* to that Food.

Nor the improving her Memory *or* Fancy.

18. *Co-*

19. *Corollary* IX. Hence, to endeavour the Promoting the *Evident Knowledge* of *Truths*, especially of those which are of the Highest Concern, is the most *Manly*, most *Noble*, and most Universally *Beneficial* Action that can possibly be perform'd by *Man*, as having for it's Object the *most General* Good of MANKIND that can be imagin'd: And which (if it be of *Sacred* or *Revealed* Truths) has a Direct Tendency to bring him to his *Last End*, and dispose him for *Eternal Happiness*.

The promoting Evident Truth is the Noblest *Action of Man.*

20. *Corollary* X. Hence, all *Errour*, it being when reduced to it's True and Proper Original, a *Contradiction*, is a *Depravation* of the Soul; and, if it be such an Errour as is Opposite to those Truths which guide her towards her True *Last End*, it tends *of it's own nature*, to *ruin* and *destroy* her Spiritually: And, would Actually do so, if the Poison of it were not rebated and render'd Ineffectual by the Antidote of a *Sincere* and *Good Intention*; that is, such a one as springs from some Truth of a High Nature: which, well imprinted, cultivated, and become Practical in that well-meaning Soul, directs and strongly addicts her to the Pursuit of that which is her *Chief Good*, Eternal Happiness.

Hence Errour *is the greatest Depravation of Man's Nature.*

21. From what has been Demonstrated, §. 14. it is Evident, That the *Essence* of *Man*, is *RATIONALITY*, or the *Power of Reasoning*. For, as was prov'd

The Essence of Man is Rationality.

prov'd above, (Ch. 2. §. 9. 10. and is evident of it self, That is the Essence of every thing from which immediately proceeds the Power to perform it's *Primary Operation* for which it was ordain'd and made: But, the *Act* of Reasoning, (which by §. 14. is his Primary Operation) proceeds immediately from the *Power* of Reasoning; therefore the *Power* of Reasoning, or *Rationality*, is the *Essence* of *Man*.

And distinguishes him from Angels *and* Brutes.

22. Moreover, *Rationality*, does perfectly *distinguish* Man from *all other* Sorts of Things, whether they be *Bodies* or *Spirits*. For *Matter*, tho' it's parts be never so artificially laid together, can never make *Knowledge*; and therefore no *meer Body* can *know* or *Reason*. And, it distinguishes him also from all *other* Sorts of *Spiritual* Natures; that is; from *Pure Spirits*, or *Angels*; in regard, that These having no Matter or Quantity in them, their Operations are therefore *Unsuccessive* or Instantaneous; because there cannot be *Part after Part*, (which is the Notion of *Succession*) in that which has *no Parts at all*. Whereas in the Act of *Reasoning*, the *Whole Suppositum*, which has in it both *Soul* and *Body*, being that which operates; hence, every such Act, it being accompany'd with the Act of the *Fancy*, which is *Corporeal*, is thence necessitated to be *Successive*; both because no Corporeal Motion can be in an *Instant*; as also, because no *two* Parts of such a Motion can possibly be *together*; for this would make it *Unsuccessive*.

22. Co-

32. *Corollary* XI. Hence is demonſtrated, That [*Animal Rationale*] is a True and Proper Definition of *Man*: Becauſe it both *explains*, or gives us his True *Eſſence*; and alſo *Diſtinguiſhes* Mankind from all other *Kinds* or *Sorts* of Things.

Hence [Animal Rationale] *is his true Definition.*

24. In this Eſſence of Man, [*Rationality*] are included the Power of *Simply Apprehending* or Conceiving; and the Power of *Judging*; eſpecially the Power of Seeing the Firſt Principles to be True and Self-evident. For, ſince in that *Compleat* Act of Reaſoning, which is Formally or Equivalently a *Syllogiſm*, there are neceſſarily included *Judgments*; becauſe we cannot hold a *Concluſion*, Inferr'd by our Reaſon, to be *True*, unleſs we firſt *Judge* the *Premiſſes* to be ſuch; nor, that it *follows* from thoſe Premiſſes, unleſs we *Judge* that Identical Propoſition, on which is Grounded the Force of the Conſequence, to be both *True* and *Self-evident*: Again, ſince in every *Judgment* are Included thoſe *Notions* or *Simple Apprehenſions*, call'd the *Subject*, *Copula*, and *Predicate*; which are the Immediate Parts of the *Propoſition* we Judge of, and the *Remote Materials* of all our *Diſcourſings* or *Reaſonings*: It follows, that, tho' the Powers of *Apprehending* and *Judging* be not *Formally* the Power of *Reaſoning*; yet they are Included in it, as *Integral* Parts conſtituting it, or Preſuppos'd to it.

In Rationality *are included the Powers of* Apprehending *and* Judging.

24. For

14. For the ſame Reaſon, the Power of Receiving the Particles or *Effluvia* emitted from outward Objects, and Tranſmitting them *at firſt* to the Brain, or the Seat of Knowledge, is a *Neceſſary Requiſite*, or Previous Diſpoſition, to *Rationality*. For, ſince we cannot *Diſcourſe* without *Judging*; nor *Judge*, without *Propoſitions*, which are the *Objects* of Judging; nor have *Propoſitions* in us, without having Simple Apprehenſions or *Notions*; which are the Parts of a Propoſition, of which it conſiſts: Nor, laſtly, can we (as will be prov'd ſhortly) have Notions but by Receiving Impreſſions on the Senſes from Outward Objects, and thence on the Brain or Seat of Knowledge; by affecting which they do, conſequently, or after it's manner, affect the Soul, (which immediately *informs* that Part and is identify'd with it,) and thence imbues her with thoſe *Notions*: It follows, that the Power of *Receiving* thoſe Particles by the Senſes, and *tranſmitting* them to the Seat of Knowledge, is a *Neceſſary Prerequiſite* to Rationality, and an *Eſſential Property* of *Man*.

As alſo the Power of receiving Simple Apprehenſions, *by Impreſſions from Objects; tranſmitted them to the Brain.*

15. The Power of *REFLECTING* on our Notions, had at firſt, by means of the Senſes, is alſo an *Eſſential Property* of *MAN*. For, daily Experience tells us, that *Reflexion* makes the Notions and Thoughts of all Mankind, in what Buſineſs whatever, more *Lively* and *Expreſs*; it preſerves Men from *Miſtakes* and *Miſcarriages*; and makes all their Judgments and Actions *Orderly*, *Steady*, and *Prudent*.

The Power of Reflecting *is alſo an Eſſential* Property *of Man.*

Nor, could Men of Art, or Scholars, witho*ut* *Reflexion*, (which, when us'd with a Sedulo*us* Application, we call STUDY) range all the*ir* Notions with *exact Distinction* under Gene*ral* Heads; without doing which, all their Discours*es* might be *Confus'd*, and Interfere, or Ramble fro*m* *one* Notion to *another*; nor could they so firmly, and certainly, hold to the *same Point*, or to the same Subject of their Discourse. Nor, could they *Divide* those Notions by *Proper Differences*, nor *Define* them right; much less, lay them together, or *Connect* them *Orderly*; without which 'tis manifest, no Evident Ratiocination can be made, nor any True *Science* be possibly attain'd.

The Soul acquires Knowledge by Impressions from Objects, on their Senses.

26. 'Tis most Connatural to the State of the Soul while in the Body, that she should *Acquire* her First Elements of Knowing, or *Notions*, by means of Bodily Instruments, and not have them *Infus'd* into her at first, or *Innate*: This is Evident from divers Considerations.

First Proof.

27. First, Because the Soul had her *Being* at first, by reason that some part of the Body was *Dispos'd*, and therefore Naturally *Requir'd* to have such a *Form*; Nor can any other reason be assign'd, why Ordinary Providence, or *GOD* as he is the Author of Nature, puts a *Soul* into *this Embryo*; much less *such* a *Soul* into *such* an *Embryo* when it is fit to Receive it. Wherefore, 'tis Agreeable to the same Wise Course of Nature, that her *Operations*, which follow her *Being*, should likewise observe the same method, or depend on those

those Previous Operations or Impressions on the Body, causing such or such Dispositions in it.

28. Secondly, We find in the Body Fit *Organs* and Instruments to receive those Impressions from Objects, and convey them to the Brain; which therefore had been *Useless* and *to no End*, did they not work that Effect, and convey them thither. *Second Proof.*

29. Thirdly, Since it has been Demonstrated here, §. 1. that this Compound of *Soul* and *Body*, call'd MAN, is *One Thing*; and, therefore, that the Soul is *primarily*, and *immediately*, Identify'd, or *Existatively* United with some *Chief Corporeal Part*; which, by the wise Contrivance of an Animal Body, is apt to influence *all the rest*; that is, to some Part in the Brain, where the Animal Spirits chiefly reside, and whence all their Motion begins: It follows necessarily, that as that *Corporeal* Part is affected *after it's manner*; (that is, *materially*, or as Material things are wrought upon by one another;) so, the *Soul*, which makes *One Thing* with it, as the *Form* does with the Matter, should also, at the same time, and by the same means, become affected *after it's manner*; that is, *Spiritually*, or, (to some degree) *Knowingly*; or, which is the same, should have *Direct Spiritual Impressions* made upon her: which are those we call *NOTIONS* or *Simple Apprehensions*; which are the First *Rude Draughts*, and the *Materials* of all our Knowledges. *Third Proof.*

30. Fourthly, We find by Evident Reflexi
that when Outward *Corpo*
Fourth Proof. things, that are Sensible, are t
jected to us, with which w
were *before* Unacquainted, we have immediat
New Notions of it: But we do not find by o
best Reflexion, that any Idea or Notion of s
a thing was in us *antecedently*, and only *excited*
new.

31. Fifthly, We find also by Evident Reflexi
that our Notion (or Idea) is *D*
Fifth Proof. and *Dull*, if the Impression fr
without do but *slightly* affect
or *imperfectly* exhibit the Object. Wherefore
the *Degree* of Clearness or Obscurity in the I
pression, does make a correspondent *Degree*
Clearness or Obscurity in the (*Idea* or) *No*
it argues, likewise, that the *Substance* of the *I*
tion is made by the *Substance* of the *Impression*;
consequently, that our Notions themselves
caus'd by Impressions *from without*, and are
Innate. For, otherwise, since a *less Clear* Impr
sion might serve to excite *this Idea* rather
Another; the *Idea* in the Soul, having there,
qually) it's Native Brightness, *independently* on
Body; it would, when once excited, appear
it's *full Lustre*; the contrary to which we
perience whenever the Impression is *Imperfect*.

32. Sixthly, The *Objects*, or Things to be kno
are *without us*; and, by send
Sixth Proof. out their *Effluviums*, which
minute particles of the *same*
ture, are apt to affect our Senses, and to P
trate, or be *Transmitted* to, that most Sensi
part call'd the Seat of Knowledge. Wherefo

(as was prov'd) *Man* being *One Thing*; and, consequently, the *Soul* being *immediately* United with the Body as the *Form* to that Noblest Part; and, all *Passions* or Receptions, having for their Subject the *Suppositum*, or the *Whole Compound*; it follows that, when that Part is affected, the *Whole*, and consequently the *Soul*, must be affected or wrought upon at the same time. Especially, since the very *Essence* of Man fundamentally consists in the Substantial Union or Identity in the Notion of *Ens* of those two Parts. Whence, follows, that every Impression being *Receiv'd* according to the Manner or *Nature* of the *Receiver*; and, the Receiver here, consisting of two *divers-natur'd* Parts, one of which is *Corporeal*, the other *Spiritual*; consequently, when the *Corporeal* Part is affected after *it's* manner, or has the Nature of that Object in it *Corporeally*; the *Spiritual* Part, or the *Soul*, will be affected, or have the Nature of that Object in it *Spiritually*, that is, *Knowingly*: Or, which is the same, there will be a *Notion* or *Simple Apprehension* of the Nature of that Object *directly* Imprinted in it, as far as the Senses, or Senses, exhibit that Object. Of which, see *Preliminary* IV. §. 14, 15.

33. Seventhly, There being *no Actual Parts* in any Compound whatever, (by Ch. 1. §. 27.) the Condition of the Soul, while 'tis a Part of that *Compound Thing*, MAN, is only *Potential*; and far different from that of a *Pure Act*, or an *Angel*; which, because it has no Organs or Means to acquire any *New* Knowledge from Outward Objects, has, therefore, *all* the Knowledge, that can be due to it's Nature, given it in the

Seventh Proof.

First Infusion of it's Being; that is, all it's Knowledge is *Innate*. Whereas, the Soul, being here in a State of *Potentiality*; and, besides, the *Manner of Existing* which she has here, being in some sort *Corporeal*, (by §. 13.) this *Potentiality* of hers is to be reduced to *Act*, or her *Power* of Knowing is to be brought to *Actual* Knowledge by *Degrees*. But, were her Notions *Innate*, she would have *her* Knowledge by the same Connatural *Way*, and after the *same Manner*, by which *Angels* have theirs; which *confounds* the Nature of those two vastly different Kinds of Beings, *MAN*, and *ANGEL*; contrary to all the Maxims of Sound Philosophy.

Eighth Proof.

34. Lastly, If *All* the Ideas or Notions be *Innate*, and there can be no reason why some should be *so*, and others *not*, since the Soul is equally capable of *All* as of *Some* only; then, since to be Actually *in* a Knowing Power, is to *Actuate* or *Inform* that Power, that is, to render that Power *Actually Knowing*; it would follow, that the Soul in that case, having in her *all* those Notions of which her Nature is capable, (that is, *All* Notions whatever) she would either know *all things* while she is *here*; or else she would have, while here, Innumerable Ideas or Materials of Knowledge, which *never* come to be *Excited*, and so are *perfectly Useless*. Which makes the Immediate Act of the First Being, which Infus'd them, *Frustraneous*, and *to no purpose*. For, their own Principles must force them to confess, those Ideas which shall *never* be *Excited*, cannot, in that case, either serve for *Reasoning*, *Contemplation*, nor Outward *Action*; and therefore the Imbuing the

Mind with them here, is Prepoſterous, Su-
ous, and *to no end.*

4. 'Tis equally Groundleſs and Unphiloſo-
cal, in many regards, to affirm,
the Soul has a Power to *Eli-*
or *Produce* ſuch Ideas in her
, *upon Occaſion* of ſuch an Im-
ion made on the Senſes. For,
, the Reaſons given above, I mean thoſe
hich have been produced, §§. 28, 29, 30, 32.)
, (in a manner equally) diſprove ſuch Ideas,
ſe which are *properly Innate.* Secondly,
impoſſible to ſhow by, *their* Grounds, any Na-
Connexion between that *Impreſſion* on the
rve, and the Production of ſuch or ſuch an
nor, as far as I can ſee, do they ſo much
pretend to ſhow how this Effect does, *ex na-*
rei, ſpring from that Cauſe. For 'tis con-
, that the *Stroke* on the *Nerve*, and the *Idea*
hich ſtarts up when it is made there, are *ut-*
Unlike one another: By which lame account,
kind of Impreſſion, provided it be *Unlike*,
may *occaſion* the Production of *any* Idea whatever;
nd therefore there would be no Reaſon why
particular Impreſſion, more than *another*, made
the Body, ſhould concur *any way*, (no, not ſo
much as a *ſuitable Occaſion*) to the Production of
any *particular* Idea at all. Thirdly, Hence, they
make this Impreſſion on the Nerve to be only an
Occaſion, that is a kind of *Conditio ſine quâ non*,
nd not any ſort of *Cauſe*; contrary to the whole
Intention and End of all Philoſophy; which is
to refund *Effects* into their *Proper Cauſes.* Fourthly,
They put the Soul, which is of an *Indiviſible* nature,
to Act upon *it ſelf*, and to be the *Sole Cauſe of*

That the Soul cannot Elicit Ideas out of her ſelf, from many heads.

such an Idea; which is against divers Principles confining upon Self-evidence, and easily *reducible* to it. Such as are. [*Nothing that is meerly a Power to such an Effect can reduce it self to Act.* Nothing *indetermin'd* can produce a *Determinate* Effect. Nothing can *change it self.* An *Indivisible* Entity cannot work upon *it self.* A Thing in *Rest* cannot *move it self.*] Or, in a word, the *Whole Course of Causes*, consisting in this, that One Thing which is *in Act* it self, is to work upon Another which is in *Power* to receive that Act, is, by this Extravagant Doctrine, made Needless, Absurd and Incoherent.

That the Position, which makes the Soul and Body Two Things, hinders the Right Explication of Christian Faith.

36. *Corollary* XII. From what's Deduc't above, it follows, that that Position of the *Cartesians*, which makes the *Soul* and *Body* in *Man* to be *Duæ Res*, or *Two Things*, does not seem to suite well with Christian Faith. For, since *Cartesius* does therefore make them *Two Things*, because he finds them to be of Different Natures; 'tis Evident, that he does not Distinguish between the Notion of the *Thing*, which *has* the Nature *in it*; and of the *Nature*, which is *in the Thing*, or is *had by it*: Whence follows, that whereever, and whenever, there are those two Distinct *Natures*, there must also be two Distinct *Things*: But, the Second Person of the Trinity will *ever* retain the Humanity of Christ, and the Humanity of Christ will *ever* consist of the Corporeal and Spiritual Natures call'd Soul and Body; therefore there will *ever* be, according to this Doctrine, *two* distinct

ſtinct *Things* in the Humanity of Chriſt. Again, ſince theſe *Two Natures* in Chriſt's Humanity (which they call *Two Things*) are *Individually* or *Numerically* ſuch; and an *Individual Thing*, is the ſame as a *Suppoſitum*; the Followers of this Doctrine muſt hold there are *Two Suppoſitums* in Chriſt, according to his *Humanity*: Wherefore, ſince 'tis a Fundamental of Chriſtian Faith, that there is alſo in Chriſt the *Divine Suppoſitum*; they muſt be forced to put three *Suppoſitums* in Chriſt; *GOD* and *MAN*; which is ſtrange Language in Chriſtianity. Nor will it avail them to alledge, that the Divine Perſonality, by Aſſuming Humane Nature, *ſupplies* the Subſiſtence of both thoſe Natures; for this takes not away the Diſtinction of the *Two Natures* in the Humanity; wherefore, if whereever there are *two Natures*, there muſt be *Two Things*, and thoſe (in our caſe) *Individually* ſuch; of force there will remain two *Individual Things*; that is, *Two Suppoſita* in Chriſt's Humane Nature; and, conſequently, *Three in all.* Whence, ſince *Verum vero non contradicit*, the Chriſtian Tenet of but *One Suppoſitum* in Chriſt being *True*; the Carteſian Doctrine, that the Soul and Body in Man are *two Things*, becauſe they are of ſuch *Different Natures*, muſt needs be *Falſe*; and our main Tenet, that the Soul and Body in Man do make but *One Thing*, is both Evident to *Reaſon*, and Conſonant to Faith, and to the Creed of St. *Athanaſius*.

37. Co-

37. *Corollary* XIII. Hence also it follows from this Thesis of the Cartesians, that every Individual Man in the World is a Perfect *Chimera*, nay a more Monstrous one than a *Hirecocervus*, a *Centaur*, or any other we use to Instance in. For, since all Created Beings are either *Pure Acts* or Compounded of *Power* and *Act*, that is, Matter and Form, by Ch. 1. §. 33. and the Word [*Thing*] signifies, [What's *Capable of Existing*,] and therefore *Two Things* must be Capable of *Diverse Existences*; and if they *exist actually*, must *actually* have *Two* Existences: It follows, that the Soul and Body, even in this State they have here, must have actually *Two Diverse Existences*. Again, since their Nature, the one being *Corporeal*, the other *Incorporeal*, are far more Distant and more vastly Different than a *Goat* and a *Stag*, or any other Natures amongst *Bodies*; to clap two such Things, thus *actually distinct* under the Notion of Thing, and *Existing* thus *Distinct*, into *One Species* call'd *MAN*, makes all the Individuals under that *Species* to be Chimerical; nay greater Chimera's than *is* a Compound made of any two Things in Nature which are of divers Corporeal Species, and exist actually by distinct Existences; as a Stone and a Tree, a Horse and an Eagle, a Lizard and a Herring, &c. Nor is at all to purpose, to alledge they are a *Compound Thing*, for this is contrary to many Evident Truths; since it has been demonstrated,

This Tenet makes every Man to be a Monstrous Chimera.

demonſtrated, Ch. 1. §. 27. that there are no Actual Parts in any Compound whatever: Nor can the Parts of *Ens* joyn to make One Thing otherwiſe than as one of them is *Determinable*, *Potential*, or has the Notion of *Matter*; the other *Determinative* of the Other, as it's *Form*: Laſtly, that *Unum*, or *One Thing*, would be *Diviſum in ſe*, which is againſt the Nature of *Ens*. Nor is it to purpoſe to alledge they are United by their *Acting together*; for this only makes them *Coacters*, (ſuch as the *Principal Cauſe* and the *Inſtrument* uſes to be) and not *One Thing*; as is clearly ſhown, *Preliminary* V. §. 25. Beſides, they muſt *Be One* Thing ere they can *Act* as *One Thing*; which (as is there ſhown) makes the alledging this for a Reaſon, very Prepoſterous.

38. *Corollary* XIV. From what's deduced above 'tis demonſtrated againſt that every-way-Groundleſs Opinion of the *Pre-exiſtence* of Souls. Since, the *Form* of an *Ens* being but a *Part* of that thing it belongs to, and a *Part* of a Thing not being the Thing *it ſelf*, or the *Whole* Thing; and only the Thing it ſelf being *Capable of Exiſtance*; the *Soul*, which is the *Form* of *Man*, cannot poſſibly exiſt till it *informs* the Matter; and, with it, makes up that Thing call'd *Man*.

That the Pre-exiſtence *of* Souls *is a Senſeleſs Conceit, and Impoſſible.*

39. Co-

39. *Corollary* XV. Hence that foppish Opinion of the *Transmigration of Souls* is confuted. Since, the Form is not Received but in Matter *fitted* to receive it, or *Dispos'd* for it; and, with it, compounding one Thing which shall have a *Primary Operation* suitable to the Nature of such a Compound; which kind of Disposition can no where be found but in *Humane* Bodies; otherwise, every meer *Animal*, and *Vegetable*, might *require*, and therefore *have* a *Rational Soul*, in them; which put, there could neither need any Transmigration; nor could it be, without having *two* Souls in *one* Body, or *Two* Forms in the *same Matter*, which would make every such Compound a *CHIMERA*. Whence, I am forced to declare, that those who talk of GOD's Annexing *Reason* to the Matter of a Brute, bid fair for the Tenet of a *Pythagorean* Transmigration; for, to what other end can the starting such a Question, or such a wild Supposition tend?

So is the Pythagorean *Transmigration.*

40. *Corollary* XVI. Hence is farther shown, that to those who ask, *How* the Soul and Body come to be *United?* The propereſt Answer is, They were never *DISUNITED*, or *TWO*. A farther reason, how they come to be *One* may be gather'd out of the following Meditation.

That 'tis a Folly to ask, how the Soul *and* Body *came to be United.*

MEDI-

MEDITATION.

BY this time, my Soul, we have rais'd our ſelves by immediate Steps, from the Material *World, our* Underling *and* God's Foot-ſtool, *till we are come within Ken of our own Nature. Nor can we think we have err'd in that Noble and Neceſſary Queſt: There have been no Meandrian Turnings and Windings in our* Rational Progreſs, *which is the Way we have taken. We ſtarted firſt from the Simpleſt and (as we may ſay)* Embryo-Notions *of POWER and ACT, which belong to every* Created Being. *We proceeded next to that ſort of* Power *and* Act, *which compounds the Changeable Nature of BODY. We went on to take a view of the Eſſences of the moſt* Uncompounded *Bodies, and thoſe of their Simpler* Mixts *and* Demixts, *till we arriv'd at thoſe moſt* Compounded *ones which are* Organical; *ſuch as are Vegetables and* Animals; *divers Parts of which* ſeem *to have diſtinct Natures and Operations of their own: But they only* ſeem *to have them; for* out of the Compound, *they can perform no ſuch Operations at all; becauſe thoſe Parts being only* Potential, *or* in Power to be Things, *they are hence, of themſelves, not* Actually *Things, nor capable of* Being; *nor conſequently, of* Acting. *So that 'tis the* Compound *only that* Acts *according to* ſuch *a* Part, *which is* ſomewhat *of it; becauſe it only* Is, *or* is in Act. *Laſtly, We have ſhewn the Eſtabliſhment of the* Eſ-

The Rational Progreſs, and Immediate Steps of our Thoughts hitherto.

ſence

sence *of an* Animal; *and that its* Primary Operation, *for which it was ordain'd, is* (*like it self*) *meerly* Sensitive *or* Material.

Why it was necessary such a Creature as MAN should be made.

But must the Climax *of* BEING, *stop in the lowest Degree of Entity, Base Matter? No surely. For, how should the* Alpha *of all Being be the* Omega *of it too, if there were nothing Created here but such a* Stupid *and* Senseless *Nature as* Body; *which is utterly unable to* ascend *to him, or raise it self towards him, and chuse him for its* Last End, *and* Final Good; *And yet, how should meer* Matter *rise to that vastly higher Story of Being, call'd* Spiritual; *or, how should it arrive to a* next Neighbourhood *with an* Angel? *They seem rather* Contradictory, *and in the highest manner* Opposite. *The one is of its own Nature* Divisible, *the other* Indivisible. *The one is a* Pure Act, *the other is meerly* Potential, *being made of* Matter, *which depresses it's Compart, while here, to a* Potential *State also. The* Order of Beings, *which is the Product of God's Creative Wisdom, could not but be contriv'd with all the Beauty of the most exact Harmony; which consists in* fitting *one Thing to another. It must then arise by* Immediate *Degrees, otherwise it would not be Compacted but Shatter'd: And, it had been too great a* Leap, *and had left too wide a Chasm in the Frame of the Creation, to* ascend, *or rather* skip *from* meer Matter *to a* Pure Spirit.

By *what* means GOD's Infinite Wisdom contriv'd the Union of the *Soul* and Body in *one Thing.*

But what cannot Infinite Wisdom contrive, without either perverting or straining the Proportions of Order, *or Violating the Natures of* Body, *or* Spirit *either? Wherefore to make the Contexture of Beings*

Close,

Close *and not interſticed by Flaws, Gaps, or Incoherences; Divine Providence, which* diſpoſes all things ſweetly, *order'd there ſhould be ſome* Diſpoſitions *in Matter, which requir'd to be indu'd with ſuch a* Form *as was* beyond *the Power of Matter to* produce, *or have* educed *out of it*; viz. *Such as was of a* Spiritual *Nature, tho' of the loweſt ſize; to perform with its Aſſiſtance, Operations* beyond *the Power of Matter to compaſs alone; that is, with a Faculty of* Reaſoning, *which partakes, in ſome ſort, both Natures; or, with a Power both of* Knowing, *and alſo of* Succeſſion *in Acquiring, or Uſing that Knowledge. Thoſe Diſpoſitions being laid in Matter, it follow'd neceſſarily that a Form of a* Spiritual *Nature would be in it: For, to an Infinite Being, ſtreaming out generouſly his Gifts from his Exuberant Source of Goodneſs, there needs no more to* receive, *and* have, *the Effects of his Bounty, but to be* Diſpos'd *for them, as naturally* Require *them; eſpecially, when that Diſpoſition, or Requiringneſs of a farther Perfection was laid by* Himſelf. *He ſaw that to link Matter to a Spiritual Nature Orderly and Connaturally, it was Requiſite the Former ſhould be* rais'd *to its* Higheſt *Pitch of Perfection; and the Later* depreſt, *while here,* below *what was due to a* Pure Spirit; *that ſo the* Supremum Infimi *(as was fit to build up Methodically the great Work of the Creation,) might immediately* confine *upon, and thence be* joyn'd *to the* Infimum Supremi. *He contriv'd then that ſome Part of the Brain, which was the Quinteſſence and Flower of* Animality, *(call'd by us,* The Seat of Knowledge) *ſhould be capable of ſerving for a more excellent* Operation *than Matter* alone *could perform; that ſo it might become his Wiſdom and Goodneſs, as he is Author of Nature, to endow it with a* Nobler Form

Form *than the Heard of* other *Animals could de-*
ſerve ; and thence produce that more Elevated Ope-
ration. I ſay, as Author of Nature. *For, as the*
Matter of Wood, ultimately Diſpos'd by increaſing
Degrees of Glowing Heat to become Fire, not only be-
given it the Form which makes it ſuch an Element,
or ſuch a determinate Thing ; *but alſo, at the ſame*
inſtant, by the ſteady and ever ready Emanation of
God's ſuperabundant Goodneſs, it has an Exiſtence
given it, though this latter Effect exceeds the Power
of all Creatures together to beſtow it : So, in the ſame
manner, as ſoon as the ſaid Diſpoſitions in the Brain
of an Embryo are grown up to their due Perfection,
the ſame Goodneſs, and for the ſame Reaſon, infuſes
into it a Rational Soul, *though it was beyond the*
Power of all Natural *Agents to* produce *it.*

Thus came we into this Material *World. Thus*
were we compounded of the Top *of* Corporeal *Na-*
ture, and the Bottom *or* Loweſt *Size of the Spiri-*
tual ; Minuiſti cum paulo minùs ab Angelis. *Thus*
was Man conſtituted the Horizon *of the two Oppo-*
ſite Hemiſpheres of Meer Matter, *and* Pure *Spirit;*
confining upon, and by Nature neer Akin to both.
Whence he becomes capable to Aſcend *to, and even to*
Tranſcend, *the Dignity of the* Higheſt Angels; *and*
to be Debas'd *below the* Vilenes *of the moſt contemp-*
tible Brute. *Nothing is ſo* High, *but, through*
God's Aſſiſtance, we may not aſpire to ; nor any thing
ſo Low *and* Filthy *into which we may not plunge our-*
ſelves ; according as we follow the Conduct of Angel-
lical Reaſon, *or* Bruiſh Paſſion.

Let us then, my Soul, know our own Dignity ; but
yet, let us not overween. Matter
is indeed, in us, exalted and ſuper-
indu'd with a Spiritul *Power ; yet*

The Condition of our Soul here, laid open.

we are, for all that, at present, but a Part *of this* Material *World; and our Condition, while here, is (at least, at first) meerly* Passive, *and ever subject to* Change *and* Alteration. *Thy self art liable to receive Impressions from Natural Agents: Nor is this intended by thy Creator to* debase *thee and keep thee down, but to* improve, *and* perfect *thee. Thou hadst no Title, being but a* Part, *to be a* Subsistent Knowing Thing, *considering thee in thy single self; and therefore, couldst not claim to have* Actual Knowledge *given thee at thy Creation: Thou art then to* acquire *it by the Operations of our Fellow-Creatures, or rather Useful Servants,* Bodies; *which play about us perpetually, and by their subtilest Particles, which they perpetually send forth, affect our* Senses. *We had our* Being *at first by* Bodily-Dispositions; *and therefore 'tis no Displeasement to us,* by the same means, *to have those* Materials, *which give and continue to us our* Operations. *Let us not listen then to those Mistakers, who would perswade us that we are* Two Things, *while we are here. Such Conceits spring from* Fancy *unable to reach the true Nature of* Unity *and* Entity. *The Notion of* Ens *comprises in its spacious Extent, both Corporeal and Spiritual Nature; wherefore there is* Room *enough, in that Comprehensive Conception, to comprise both Natures in* One Thing; *provided those Parts can be Adapted and Fitted, to make up* One Compound, *as we have seen they are. Let us ask all Nature, and our own Thoughts reflecting upon it; and they will tell us this is done by the Proportion and Suitableness the one Part of an* Ens *has to the other, as* Power, *and* Act, *or* Matter *and* Form; *which are the* Proper Parts *of*

How the Coalition of the Soul and Body into one *Ens*, agrees with Principles of Reason.

all Things here below; that is, by the Capacity which the Material, Potential *and* Indetermin'd *Part has to be* Determin'd *or* Actuated *by the* Form; *and the Correspondent Virtue, which the* Form, *or* Act, *has to* Actuate *and* Determine *the* Matter, *when 'tis fitly dispos'd for it. By which Determination it becomes* This *and* no other, *in which consists its* Unity; *whence it is made* capable of receiving Existence; *which is the same as to make them* One THING.

What Errors and Absurdities have sprung out of the contrary Opinion.

Consider what innumrable Errors have spawn'd from the Ignorance of this one Great Truth, *which gives us the right Knowledge of our selves. First, Those Men fancy thee to be a kind of* Distinct *Spiritual* Thing; *whence, since thou art* Individually *such, and the very Notion of an* Individual Thing, *is* [What is capable to Exist] *they must attribute to thee the having a Peculiar* Existence *of thy own; whence, thou canst not, by this Tenet, be the* Form *of thy* own, *or of any Body, but an* Assistant, *or* Extrinsical Form; *that is a Subsistent Spirit, or an* Angel. *Next, because they cannot conceive how an Operation of* Body, *which is* Divisible, *should be receiv'd in an* Indivisible *Subject, they are forced to deny that any Impression from outward Objects convey'd by our Senses to the Brain, can affect* thee, *or give thee Knowledge; and, therefore, they make those Necessary Assistants, assign'd thee by Nature, nay, our own Instruments, our Faculties too, to be altogether* Useless *for the End. Hence, they will needs endow thee with a Power to give* thy self *Knowledge, by thy producing* within *thy self, little Spiritual Mirrours, call'd* Ideas: *Not reflecting that whatever is of its self*

only a Power *to have any Thing or Mode, or has only a* Power *of Knowing, cannot possibly reduce its self to* Act, *or* give *its self what it* has not; *and that, what's* Indetermin'd *to* every *particular Mode, cannot of it self produce* Determinate *ones: Since from meer Indifferency to* all, *no* One *particular Effect can proceed. For this Reason, finding no Similitude or Resemblance between those* Spiritual Effects *and* Corporeal Causes, *they substitute, instead of such* Causes, *stupid and Unactive* Occasions, *which have* no *Influence or Causality* at all; *by which means they break asunder the Chain of Causes and Effects; by which the well-compacted Frame of Nature hangs together, and the steady Course of God's Ordinary Providence* Atingit a fine usque ad finem fortiter, & disponit omnia suaviter: *Not considering also that this closely-link'd Order of Causes and Effects is that which gives* Consistency *and* Coherence *to all our Discourses, and is the only Ground of all* Demonstration; *and, consequently, of all the* Science *Mankind has, or can have. Whence also it comes that, puzzled with their own ill-lay'd Principles how to find any Contexture between those Natural Effects and Causes, they are driven to have* frequent, *and in a manner* constant *recourse to the Gratuitous* Pretence *that* God Wills *This or That; without so much as* attempting *to Demonstrate that* God *does indeed* Will *such particular Effects, or shewing any* Necessity *why he* should *do so; or that it becomes* God's *Wisdom, in the ordinary Administration of Nature, to set aside the Operations of* Second Causes, *for which they are* Essentially Ordain'd; *and, at every turn, to act* Immediately *by Himself. These, and many other most absurd Doctrines (every great Errour being Fruitful of False Consequences) they are thrown upon*

through their not reflecting on this Grand Truth, *that* Man *being* One Thing, *consisting of a Corporeal and Spiritual Compart, hence (as was said) the Impressions sent from Outward Objects by means of the Senses to that Material, most Sensitive, and most Noble Part of the Brain, (where the Fancy resides) call'd,* The Seat of Knowledge, *which Part is* immediately Inform'd *by the* Soul; *do, by reason that the* Soul *and* Body, *as* Matter *and* Form, *make up* One Thing, *affect also the said* Form *or* Soul, *at the same time, after* her *manner, or* according to her Nature; (*that is, to some Degree* Knowingly;) *by Imprinting or Stamping upon her* Direct Conceptions, Notions, *or* Simple Apprehensions *of somewhat, or* some Mode *of the Thing: On which first Rudiments of Knowledge,* duly reflected *on,* well Distinguish'd, *and* aptly Connected *by our Discoursing Faculty all our* Science *is built.*

What other Important Truths occur in this Chapter, affording matter for our farther Contemplation, is left to our more leisurely Consideration,

CHA

CHAP. V.

Of the Conſtitution and Diſſolution of Individual *Bodies.*

1. HItherto, of the Conſtituting the *Generical* and *Specifical* Kinds of Bodies; which, they being but *Common*, that is *Partial* or *Inadequate*, Notions of *Res* or *Thing*, are therefore no otherwiſe *Entia*, but only in a Secondary and Improper Senſe of that word, or αὶ δευτέρως οὐσίαι, as *Ariſtotle* calls them; becauſe, regarding them under this *Common* and *Abſtracted* conſideration, they are not *Capable of Exiſting*, which is the Definition of *Ens*. We come next to treat of *INDIVIDUAL* Entities, call'd, αὶ πρῶτοι οὐσίαι; that is, Primarily and Properly *Subſtances* or *Things*; becauſe, conſiſting of Matter *ultimately Determin'd* to ſuch and ſuch *Particulars*, they only, (as being *Wholes*, or *Intire Things*,) are of *themſelves*, or by the merits of their *own* Notion, *Capable of Exiſting*, or *Entia*: Whereas the Former are *not at all* THINGS, but as they are Metaphyſical *Parts* of the Things truly ſo call'd; abſtracted from one another, by our conceiving them *ſingly*, or aparted from their Fellow-parts; and therefore, (ſince the *Parts* cannot exiſt out of the *Whole*) they are Incapable of *Exiſting* but in theſe *Later*, and by virtue of *Them*. Wherefore,

That only Individuals *are properly* THINGS.

2. Hence follows, that the *Generical* and *Specifical Essences*, of which we have hitherto treated, are not properly ESSENCES, in the First and Primary Acceptation of that word. For, since the Notion of *Ens*, is properly, *That which is Capable of Existing*; and *Essence* is that which properly constitutes *Ens*; it follows, that That which does not *constitute* it's Subject *Capable of Existing*, is not, in proper Speech, an *Essence*. Wherefore, since neither *Corpus*, *Mixtum*, *Vivens*, *Animal* nor *Homo*, taken (as those words signifie them) *in Common*, are *Capable of Existing*, but the Particulars or *Individuums* of each of those *Kinds*; 'tis consequent, that, as none of These is properly an *Ens*, but only the *Individuums* of each of those Common Sorts; so, neither is that which *constitutes* any of them properly to be call'd an *Essence*, but That only which constitutes the *Individual* Thing. Again, since an Individuum (v. g. *Peter*) contains in it self all those Common Notions; and *so*, that what answers to the Definitions of each of them is *Included* in *Him*, and *Verify'd* of Him; it follows, that they are, all of them, (as was said) Metaphysical *Parts* of *Peter*, or *Parts* of his Essence; and that *He* is a *Whole* in respect of *Them*. Wherefore, since (as was said) a *Part* cannot exist but in the *Whole*; none of these *can exist* but in their *Individuals*, nor is *(of it's self)* properly an *Ens* or *Thing*: Nor, consequently, (since *Essence* is the Formal Constitutive of *Ens*, or of that which is *Capable of Being*,) are their *Essences* in proper Speech, ESSENCES. In a word, [*Ens*] signifies *what's Capable of Existing*; which none

And, therefore only Individual *Essences are properly* ESSENCES.

none of those *Common* Essences, (staying in Them) is or can be; for, were they *such*, they must necessarily make the Concretes, which are their Subjects, to be thus *Capable of Existing*; which, is most Evident they *do not*; seeing nothing *in Common* does, or *can exist*, but only *Particulars*.

3. *Corollary* I. This notwithstanding, we can discourse *as clearly* of those *Improper* Essences, nay, *far more clearly* and evidently, than we can of those *Proper* ones. For, since those Improper and Analogical Essences, are, each of them, some *One* Inadequate or *Abstracted* Conception which we make of the *Whole Thing*; v. g. the Essence or Nature of such a Quantity, Figure, Time, Place, Situation, *&c.* and (our Soul, as will be seen hereafter, being Indivisible) they, by being in our Conception are there *Indivisibly*, that is, *most Distinctly*, such: Hence, they are apt to render our *Discourses*, which are conversant about such most Distinct Objects, *most Distinct* and *Clear* also. Whereas, on the other side, the Essences properly so called which Constitute the Individuums, do *involve* many of those Improper Essences in their Constitution; which must needs make those *thus-Compounded* Objects *Confus'd*; and, thence, *less clearly* Intelligible. It follows then manifestly, that we can discourse *more clearly* of those *Improper* Essences or Natures, which *abstract* from their Subject, and from the rest of their fellow-Modes; than we can

Yet we can discourse more clearly of the Common Essences *than we can of the* Individual *ones.*

of the *Proper* Essences that constitute the *Whole Individuum*; of which (as was said) the other are but Metaphysical *Parts*, which are blended (in some sort) confusedly to *compound* or make up that *Whole*.

There go more *Accidents to constitute the* Individuum, *than there goes to constitute the* Common *Essences.*

4. That Complexion of Accidents which constitutes the Essence of the *Individuum*, must be *far Greater* than that which constitutes the *Generical* or the *Specifical* Natures. For, since these Later are but *Parts* of the Individual Essence; there is necessarily requir'd *more Parts* to constitute the Essence of the *Individuum*, which in respect of them, has the Nature of the *Whole*. Again, since there are found under every *Common* Notion or Nature *Great Multitudes* of Individuums, each of which must be Distinct from *all* the *others*; there, must necessarily be a *far Greater* Complexion of Accidents to distinguish these, by their various Complication, from one another, than was requisite to distinguish and constitute the *Common* Natures; the *Common Kinds* of Things being, in comparison of *them*, but a *very Few*.

This Complexion of Accidents is the most Perfect Act *next to that of* Existence.

5. That Complexion of Accidents which constitutes Individual Bodies, must be the *most perfect Act* they can have, except that of *Existence*. For, since 'tis the Nature of *Power*, (taken in a Physical sense) or of *Matter*, to be *Common to All*, it can distinguish *no Two* of them from one another: On the other side, it being hence evident, that 'tis the nature of *Act*, and of *It* only, to

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Diſtinguiſh; nor can there be a *greater* Diſtinction, than to make each Subject to be *This*, and no *Other*; it follows hence, that the Complexion of Accidents which conſtitutes Individuums, and which imparts this Formal Effect to each of them, is the *greateſt Diſtinguiſher*, or, (which is the ſame) the *moſt Perfect Act* Second Cauſes can give. And that this is a *leſs perfect* Act than *Exiſtence* is Evident; becauſe the utmoſt it can do is to make it's Subject, *This Thing*, or *This Ens*; that is, to make it *Capable* of Exiſting; and, conſequently, tho' it be moſt Actual in the direct Line of *Ens*, yet it has the Nature of a *Power* in reſpect of *Exiſtence*; which is therefore the *Ultimate Actuality*, or *moſt perfect Act* imaginable next to that of a *DEITY*, and moſt reſembling it.

6. *Corollary* II. Hence is evidently demonſtrated againſt the Atheiſts, that 'tis above all the Power of *Natural* Cauſes, and only Peculiar to *GOD*, to give the laſt Actuality of *Exiſtence*. For, ſince, as appears by our former Diſcourſes, all that Natural Cauſes can do, is, by Motion, to mingle the Firſt Bodies, which have *more* or *leſs* of Quantity in them, (that is, which are *Rare* or *Denſe*;) from the Diverſity of which Action, follows their various Size, Number, Proportion, Figure, Situation, *&c.* and *theſe* do make the ſeveral Complexions of Accidents which conſtitute all the *Individuums* in Nature; and, in *none* of thoſe Effects is found the

Hence 'tis demonſtrated, that to give Exiſtence *is* above *the Power of Natural Cauſes, and Peculiar to* GOD.

the Notion of *Existence*, much less of a *New Existence*, (which yet belongs to every Individual when it is first made,) as will easily be discern'd by any Reflecter, who considers the Notion or Essence of those several *Modes*, and compares them to the Notion or Nature of *Existence*: It follows manifestly, that the last Actuality of *Existence* cannot be given by *Natural Causes*, but must come from some Cause *above Nature*; that is, from the *Author of Nature*, or from the Supreme Essentially-existing Cause, GOD. Whence is demonstrated, *a posteriori*, that *There is a GOD.*

7. There must be some Instant, in which the Individuum becomes *another This*, or of *another Kind*. For, 'tis a manifest contradiction to say, that any thing can, for any one Instant, much less for any part of Time, be, *at once*, what it *lately was*, and what it *newly is*; or be at once *it's self* and not *it's self*, but *Another*: 'Tis Demonstrable that there must be some *Instant*, in which it first becomes *This Individuum*, (or *of this Kind*) and ceases to be *Another*, or of Another Kind.

There must be some Instant *in which the Individual first* begins to be.

8. This Complexion of Accidents, which Determines the Matter to be *This* and *no Other*, in the First Instant of it's Being, must necessarily be *Essential* to the Individuum newly made. For, since meer *Accidents* do *advene* to the Thing already made *This*, and, therefore, do *presuppose* it according to some Priority or other; and there can be *no* Priority

This Complexion of Accidents is Essential *to the New Individuum.*

(no

(no, not even that of *Nature* or *Reason*) of the Thing to that which *constitutes* it; because that which constitutes it, as being it's *Formal Cause*, has Priority of Nature to *It*, as the Cause has to the Effect: It follows, that That Complexion of Accidents which Determines the Matter to be *This* and *no Other*, in the First Instant of it's Being, must necessarily be *Essential* to the Things or Individuums newly made.

9. Therefore, this Complexion of Accidents now spoken of, is, the *Essential* or *Substantial FORM* of the new-made Compound or *Individuum*. That it is the *Form* of it is Evident; because the whole Notion of the *Form* or Act, is nothing else but to be the *Distinguisher* of the Confused or Undistinguisht Potentiality of the *Matter*; or to be the *Determiner* of it's Indifferency to *This* or *That*, (which, in the Schools Language, is to *Inform* it;) and, by doing thus, to be the *Constituter* of the *Individuum*: And, that this Complexion of Accidents does these Effects, is manifest; because it is suppos'd to be *Peculiar* to the Individuum it constitutes, and found in *no other*. Lastly, That this Complexion of Accidents, or Form, is *Essential* to it's Proper Individuum is shown, §. 8.

Therefore it is the Essential *or* Substantial *FORM of the Individual Compound.*

10. For the same Reason, whatever Modes or Accidents do *accrue* to the *Ens* or Individuum *afterwards*, are *Accidental* to it; whether they concern it's *Quantity*, or the Accession or Diminution of the *Matter*; that is, it's *Growth* and *Decay*; or it's *Qualities* which perfect it; or the *Relations* it acquires to

Those Accidents that accrue afterwards are Accidentals,

to other Individuums; and much more what Denominations soever come to it from any of the last Predicaments; because all these do *adveni*, or are *superadded* to the *Ens* already *Essentially constituted*; and are, as it were, engrafted on that Stock of Being, and do not *constitute* it.

11. All Individuums must have some Degree of Constancy and Permanency in their Notion. For, since all Natural *Motion* is for some *End*, to the attaining which it is a kind of *Way* or *Tendency*; and the *Way* or *Means* is not the *End*; and, consequently, *Motion* is not the *End of Motion*; it follows, that the End of Motion must be something that has some kind of *Rest*, *Fixure*, and *Constancy* in its Nature. Wherefore, since the End of that Natural Motion which *Determines* the Power or Matter to be *This*, *and no other*, is to produce the Individuum; it follows. that the Individuum or *Ens* produc'd by that Motion, must not be perpetually-Changing, or continually Successive, as that Motion was, but must have some degree of *Permanency* in it. Add, that were not this so, we could *never* say with Truth, that any thing *is what it is*; nor, indeed, that *it is*; nor, could we *act* or *discourse* about it; since ere we could *speak*, *act*, or *think*; the *Thing* would be *Chang'd* and *Vanisht*. Nor would the Notion of *Substance* consist in an Indivisible; nor be Distinct from that of Quantity. Nor would the Accidents have *any Being*; there being in that case no *Determinate* Thing to which they could belong, or by means of which they might *Bee*, or which they might *modify*.

To be an Individuum, some degree of Constancy, Permanency or Stability is requir'd.

11. *Exi-*

12. *EXISTENCE* ſupervening to the Notion of Nature of *Ens*, does add alſo to the *Ens* or *Subſtance*, ſome Degree of *Stability* and *Conſtancy*. For, ſince *Motion*, conſider'd formally according to it's preciſe and abſtracted Notion, does only import, that no Two Parts, that is *Nothing of it*, *is* at once; but that ſome Parts of it *are not now*, but *paſt*; others, *are not yet*, but *to come*; it is manifeſt to any acute conſiderer, that *Motion*, according to it's *own* preciſe Notion, or taken as Abſtracted from it's *Subject* which is *moved*, and from the other Accidents which are found in *It*, and in the Contiguous Bodies through which it moves, is nothing else but a Continu'd Flux of certain *Not Beings*; which it ſows (as it were) all along through it's whole Progreſs; of which therefore it ſeems formally to conſiſt. Wherefore, ſince *Exiſtence* (in what kind ſoever) is diametrically Oppoſite to *Not-being*; it follows, that as Motion gives a fleeting *Inconſtancy* to the Subject it affects; ſo *Exiſtence* does, of it's own Nature, give to the Ens or Subſtance, it's Proper Subject, a certain degree of *Stability* and *Conſtancy*; and ſome degree of *Permanency* in retaining the ſame Eſſence; as far as the nature of the Subject, and the beſt Order of the World, deſign'd by it's All-Wiſe Governour, ſees fitting.

Which Exiſtence, *ſupervening, does eſtabliſh.*

13. *Corollary* III. Hence, our ſteady Reflexion upon what has been hitherto deduced, will inform us, that this Determination of Matter, as to certain *Leſſer* and *Greater* De-

The twiſting the reſults of ſo many various Cauſes into one Individuum, argues the Deſign *of an All-comprehending* Providence.

grees,

grees, which constitute the Superiour and Inferiour *Kinds* of *Things*; and, especially this Ultimate Determination of it by such a Complexion of Accidents as is Incommunicable to any other, and *constitutes* and *forms* the Essence of the Individuums, as is shown, §. 9. is absolutely Necessary for all Created Things; as rendring them *Apt* or *Fit* to *exist*, which is the Main Work of Nature, and the only Means to continue the Succession of Creatures. Whence it is not carry'd on by a Temerarious or Fortuitous Conduct; but is like the Artificial Twisting together of many scatter'd *Ends*, and *tying* them into one *Firm Knot*; or the summing up the many Scenes and Interludes, or the Windings and Turnings of variously-operating Causes, in one Harmonious Close at the last Act. All which clearly argues a form'd *Design*, and an All-comprehending *Providence* in the *Giver of Being*; sweetly and surely disposing his Creatures to this Ultimate Determination to be *This*, or to a *Capacity* of receiving Existence.

This Complexion of Accidents can never be eradicated, *while the Individuum* continues.

14. *Corollary* IV. This Complexion of Accidents being Incommunicable to any other Individuum, and withal *Essential* to it, can never be *Eradicated* while the Compound continues. This is in a manner *Self-Evident*. For, this Complexion being the *ESSENTIAL Form* which *constitutes* the Compound; it follows, that the Compound must remain *Constituted*, or *continue*, while that

that which makes it such is in it; in the same manner as *Rotundity* being the *Formal* Cause why a Thing is *Round*, that thing must *continue* to be Round while Rotundity is in it.

15. *Corollary* V. This Complexion of Accidents gives *each* Individuum, and sometimes the whole *Species*, a Different *Genius* and *Propension*. Thus every single Man has from his Conception, some peculiarity of Temperament, Genius, Humour, or Inclination, distinct from that of all others; which tho' Art, Education, Reflexion and Circumstances may *alter*, for the better or the worse; yet nothing can so totally efface or extinguish it, but the *Root* of that peculiar Propension will stick fast *rivetted* in his Selfish Individuality. Thus Original Sin is transfus'd from *Adam*, and engrafted in the primigenial Constitution of each of his Descendents, [*In peccatis concepit me mater mea*, Psal. 50.] inclining Men more or less to this or that sort of Sin, according as their Individual Temperature determines their Propension. And, tho' God's All-powerful Grace and careful Christian Discipline may restrain it's promptitude from breaking out into Enormous Outward Actions; yet no Man but feels it too deeply rooted in his Nature to be ever extirpated; so that even the greatest Saints may with grief cry out, *Quis me liberabit a corpore mortis hujus?* Thus, every Individual Seed, tho' it be of the same Kind, has

And gives the Compound a Different Genius *and Natural* Propension.

has a peculiar Temperament and Complexion of its own; which tho' we cannot discern while we view it *in little*; yet it evidently discovers it self in the Individual Shrub or Tree which springs from it, when *grown up*; in which we may *then* observe thousands of Diversities from other Individuums of the same kind; tho' they be planted in the *same Soyl*, water'd by the *same Rain*, and equally quicken'd and warm'd by the *same Sun*: A certain Argument that all those Varieties amongst such Vegetables, were included intrinsecally in the *Primordial* and *Individual* Constitution and Temperament of *each* of those single Seeds, and did spring thence *Originally*.

16. From what's said above 'tis evidently Demonstrated, that there can be no show of Reason, why *Existence* should be the *Principle of Individuation*. For, since what's *Nothing* cannot exist; That only which is an *Ens*, or (which is the same) an *Individuum*, can be capable of Existence. Wherefore, there must be conceived *First* (in Priority of Nature) an *Ens*, Thing or Individuum constituted, e're we can conceive there can be any Subject fit to receive Existence; and, consequently Existence, which presupposes the Individuum *Constituted*, cannot be the Principle that *Constitutes* it. Again, since nothing that is *Common to more* Individuals (v. g. A Man or Horse in *Common*) cannot exist, but only what is Determinately *This* or *That*, (v. g. *This* Individual Man or *this* Horse, *&c.*) 'tis most evident that the Matter

Existence can with no shew of Reason be pretended to be the Principle of Individuation.

Matter must be made or Determin'd to be *This* or *That*; that is, it must be constituted such an *Individuum*, ere it can possibly be *Capable to exist*. Wherefore, *Existence* is *Subsequent* to the Constitution of the *Individuum*, and, so, cannot be the *Principle* by which it is *constituted*. Lastly, the *Power* does *ex naturâ rei* antecede the *Act*; otherwise it would follow, that *That is which cannot be*; which is against an Identical Proposition, and a manifest Contradiction. Whence, seeing (as was lately shown) only Individuums, which are *This* or *That* in particular, *can bee*, or have a *Power to bee*; they must first be suppos'd to be Determin'd by Natural Causes, ere *Existence*, which is their *Proper Act* can *supervene*, or put them in the state or condition of being Actually, or *Extra causas*. The Literal meaning of which Philosophical phrase, consonantly to the Doctrine now delivered, is this; that while that Action, call'd the *Determination* of the Potentiality and Indifferency of the Matter, was yet on foot and not compleated or brought to Perfection, the Ens or Individuum was not *as yet* otherwise than *in fieri*, (as the Schools call it) or yet *a doing* or making; that is, *within the Power* of those Determining Causes; but, as soon as that Action is brought to *perfection*, there results thence, as the Ultimate *Terminus* or *End* of that Determination, an *Individuum*, capable to be put *extra Causas*, or put out of Subjection or Dependence on those Natural *Efficients*; which now had done working, having perform'd all that belong'd to them to do. At which very instant the never-failing Goodness of the First Being, gives actually to the Individuum, thus render'd *Capable of Being*, that most

perfect Actuality we call *Existence*, by which it is *Formally* put in a condition of being *extra Causas*; or no longer immediately dependent on them, but on GOD only.

17. *Corollary* VI. From this *Stability*, which the *Thing* has from it's *Individuality* and from it's being *Existent*, results Another Formal Conception of *Ens*, call'd it's *Subsistence*, or being *of it's self*, or from the merits of it's *own* Notion or Nature; and also, the being *That* by which only it's *Nature* and *Modes* have *Being*. Whence it comes that some define *Ens* to be, [*Id quod subsistit in se & substat Accidentibus*:] which is something *more* than the bare Meaning or Notion of the word [*Ens*] imports, which only speaks a *Capacity of Existing*. The word [*Thing*] taken in this Sense, or under this Consideration, is commonly call'd a *Substratum*, *Subjectum*, *Suppositum*, or the *Quod* both of the *Nature* and it's *Accidents*; for both these, in respect of it are but *Quo Res est*; or that by *which* it is constituted *such*, either Substantially or Accidentally. That this Notion is *formally Distinct* from the Notion of an *Ens* or Individuum is most Evident; for These regard no more but that the Matter be ultimately *Determin'd* to be *This*, and thence becomes *Capable of Existing*: But, that what's thus *Capable to Exist*, or *Actually Exists*, does exist *of it self*, without the *Assistance* of *Another*; and, thence, gives the *Nature* and the *Acci-*

The Distinction between the Notions of a Subsistent *Thing, or a* Suppositum, *and the Notion of an* Individual Ens, *clearly manifested.*

dents

dents that accrue to it, to *have Being*, or to *Bee*, (whence it has properly the Notion of a *Suppositum*) is *too clearly* Distinct from the other to need *Proving*. And, that the Notion of *Subsistence* is Different from that of *Existence* is no less manifest; because the *Formal*, or rather *Total* Effect of *Existence*, being only to make the Thing *bee actually*, or to put it *extra Causas*, is clearly Different from the Notion of *Subsisting by it self*, or *sustaining* the *Modes* and the *Nature* too. And, indeed, if we regard it attentively, the Notion of a *Subsistent* Thing, or a *Suppositum*, is *Subsequent* to the Notion of *Thing* or *Ens*, and superadds a New consideration to it; both as it regards it's *Standing by it's self*, and also, that the Nature and Accidents do all *stand* in their Being by means of *it*. Whence the Notion of a *Subsister*, or a *Suppositum*, (or, in Intelligent Things, of a *Person*) seems to include all the Perfections, and to have all the Advantages an *Ens*, or Individuum, is Capable of: Tho' sometimes the Notions of *Ens*, *Being*, *Existing*, and *Subsisting*, are, for want of due Reflexion, carelessly *confounded*.

How and when the Individuality is lost.

18. From what has been discourst above, Ch. 3. and in this present Chapter, it will not be hard to determine when the Individuality of the several Bodies in Nature are *Chang'd* or *Lost*. There can be no doubt but that this happens when those Bodies can no longer retain that Primogenial Complexion of Accidents which make the Individuum fit to perform that Primary Operation,

tion, peculiar to it self, as 'tis Distinct from all other Indiviuums. But the difficulty is how we can ever come to know *That*; those Individuating Complexions of the Accidents being so many, and mingled with such a peculiar, accurate and singular Niceness, that, 'tis impossible we should ever come to Know or Comprehend them *exactly* and *distinctly*. But, I hope this Difficulty that seems at first sight so Insuperable, will upon Examination appear to be none at all. To clear it then, I lay these few Positions.

The First *Rule how to know* this.

19. First, We may observe, and plain Experience will inform our ordinary Reflexion, that (speaking of *Mixts*) *no* Individual of *any Kind*, when it ceases to be, or, is Corrupted, is Chang'd into Another Individuum of the *same Kind*, V. g. No Individual Stone, Tree, Horse, or Man, is thus Chang'd meerly into Another Individual Stone, Tree, Horse or Man: For, were this so, then, indeed, the Difficulty would be Insoluble.

The Second *Rule.*

20. Secondly, Hence follows immediately, that the Individual Nature is never Chang'd *alone*, but the *Specifical* Nature always, and oft-times the *Generical* too, is Chang'd *likewise*.

The Third *Rule.*

21. Thirdly, That 'tis very easie to know the difference between the Primary Operations of such Bodies as differ *Specifically* or *Generically*, (as is shown above, Ch. 2. and 3.) and thence to discern when the Species or Genus, and, consequently, the Individuum is Chang'd. The reason why the Change of those *Former*, induces a Change

Change in this *Later*, is, Becauſe all the *Superiour* Notions are *Eſſential* to the *Individuum*; as Logic demonſtrates, and Common Senſe informs us *Peter* cannot be *This Man*, unleſs he be a *Man*; nor can *Man* be *this* ſort of Animal, (which is Eſſential to it, or rather part of it's very Definition) unleſs he be an *Animal*; nor can *Animal* be *This* ſort of Living Thing, unleſs it be *Living*, &c. Whence follows, that whenever the *Individuum* is render'd Incapable of performing the Primary Operation of it's *Species* or *Genus* under which it is rankt, the Individuality is *a fortiori* periſht and Chang'd. For, every Individuum is nothing but *One* of that Kind, or Higher Notion, under which 'tis comprehended: And, how can it be ſaid to be *One of that Kind*, when *that Kind it ſelf* (as far as concerns *it*) is Chang'd and Gone!

22. Hence, neither the Specifick Nature, nor the Individuation of Vegetables or Animals is loſt, when a Branch or a Limb is cut off; provided that Mixture and Organization of Parts be not deſtroy'd which enables them to *Digeſt* the Nouriſhing Juice or Aliment, requiſite to *preſerve the Compound*, which is it's Primary Operation. *Hence every Simple Diviſion of the* Matter *in Living Things, changes not the Individuation.*

23. Hence the Individuality of Man, as Man, is not Chang'd, whatever Limbs he loſes, unleſs thoſe parts be Corrupted, or totally Diſabled, that are neceſſary for *Ratiocination*; which is the Primary Operation of his *Species*, *Man*. *Much leſs in* Man.

24. Hence the Individuality of a *Simple* Body or Element (if there be any such *now*) would be alter'd, if the Degree of Rarity and Density be so notably chang'd, that a vastly different Operation follows from it; and that the Subject which is thought to succeed, does enjoy that Degree, not meerly successively, or *in transitu*, but with some kind of *Constancy*, or for some time; so that it will not be immediately reduced to it's former state by Natural Causes. For, in this case, that Degree alters the *Species* it self of the *Simple Body*, (as is shown, Ch. 2. §. 21.) and, consequently, the *Individuation*.

When the Individuation is lost in Simple Bodies.

25. Hence the Individuality of *First-Mixt* Bodies is lost, when they are dissolv'd into *Simple* Bodies; because this changes the *Specifick* Nature of a Mixt. *See* Ch: 3. §. 2, 3, 4.

When in First-Mixt *Bodies.*

26. Hence, *Demixts* are Individually Chang'd when the Proportion of the First-Mixts is alter'd to a high Degree, and continues so with some Constancy. *See* Ch. 3. §. 7, 8.

When in Demixts.

27. Simple Division, if perfectly such, takes away the Individual Unity in *Homogeneous* Bodies. For, since to *Divide* is to make *more of one*, and what divides the Thing a Individuum, as 'tis an *Ens* divides it as 'tis *Unum*, and therefore takes away it's *Unity*; and, on the other side, since Homogeneous Bodies are such that each part of them does, according to it's pitch, perform the same kind of Primary Operation; It follows, that meer Division, if it be perfected

When in Homogeneous *Bodies.*

fected, takes away the *Individual Unity.* Again, ſince neither part of the Divided Body is by Diviſion annihilated; each of them, after Diviſion is *Capable of Exiſtence*; and, conſequently, they being made *Two*, (at leaſt,) by Diviſion, they become *duo Entia*; and, ſince they *can* and *do* exiſt, *Two Individuums.*

28. Yet meer Diviſion does not neceſſarily alter the *Divided* Individuum, eſſentially, if it be very *Heterogeneous* or *Organical.* For, ſince the former Individuum is in that caſe, (if not always) under ſuch a Species as is Conſtituted by ſuch a Complexion of Accidents as fits it for it's Primary Operation; and the Individuum has, moreover, a *peculiar* Complexion of it's own; both which being *Eſſential* to them, they muſt, conſequently, continue *eſſentially* the ſame while the ſame Formal Conſtituent remains, becauſe it is ſtill Capable to perform the Subſtance of it's former Operation: It follows, that the former Individuum and Species too muſt continue, unleſs the Diviſion is ſuch that it deſtroys the ſaid Complexion, which (as was ſhown, Ch. 2. §. 16. and here §. 9.) is their *Eſſential Form.* Wherefore the *former* Individuum is, in theſe, only chang'd *Accidentally*; that is, loſes only ſome virtuality or potentiality of it's Matter, ſome part of it's Quantity, or ſome Qualities immediately affecting that part which is taken from it; none of which are Eſſential to it; and theſe Accidents which the Matter of that part had *formerly*, being ſufficient to Determine the Matter of which a *New* Individuum is made; that Matter is *ſo diſpos'd* before-

When, in very Heterogeneous *or* Organical *Bodies.*

fore-hand, that there needed little but to put it out of the condition of being any longer a *Part*, to fit it for *Existence*.

29. Two contra-distinct *Natures* may very connaturally, if things be well order'd, compound *One* Individual Ens or *One Thing*: And, therefore, the Soul and Body may make up that One Thing call'd *A Man*. For there can be no doubt but that Things of the most *opposite* Natures can and do perfectly agree in the Common Generical Notion of *Thing*, and, that, therefore, all their Disagreement, Opposition and Inconsistency, does spring from their *Differences*; or, (that we may bring the Discourse from Logical to Metaphysical Language, from the *Act*:) from which *only*, and not from the *Power*, all *Distinction* (and, consequently, *Contradistinction*) comes. Wherefore, when there are not two Distinct Substantial *Acts* in the Compound, (as there is in *Hirco-cervus* and other Chimera's) nothing can hinder their Coalition into *One Thing*. On the other side, since there can be no difficulty for the *Proper Parts* of any Compound to make up *One Whole*; and it has been shown, (Chap. 1. §. 17, 18.) that the Proper Parts of a *Compound Ens*, as such, are *Power* and *Act*; 'tis Clear that there are not *more* Contradistinct *Acts* in such an *Ens*. Wherefore, if the *Matter* or *Power*, on the Body's side, can by the Author of Nature be so dispos'd as to require a Form of a *Spiritual* Nature; the Bodily Part will thence become the *Proper Matter* of that Compound Ens; and that Spiritual Nature will be the Proper *Act* or *Form* of such a Body; and

Two *contradistinct Natures may Compound* One Thing.

and this *verè & essentialiter*, as the Council of *Vienna* has defin'd; and so, both together will friendly conspire to make up that *One Ent*, call'd a *Man*. The main difficulty then objected is quite taken away and superseded: For, since only *Two* Substantial *Acts* can distinguish and multiply *Entia* or Things; and here is but *One Act* determining the Power or Matter to *This Entity*, and, consequently, to *Unity* under the notion of *Thing*; 'tis demonstrable by a *Metaphysical* Argument, as it was (Ch. 4. §. 1.) by a *Logical* one, that *Man*, made up, according to this Doctrine, of *Soul* and *Body*, is most truly and properly *One Thing*, as much as any other Natural Compound whatever, and not *Two Things*. This Discourse supposes there can be some Disposition in a Body, requiring a Form which is not educible out of the Power, or Matter, by Natural Causes. Of which, see Ch. 4. especially §. 10. and the Preliminary there cited.

And the Human Nature may subsist in the Divine Suppositum.

30. There is no show of Impossibility, why the *Divine* and the *Human* Nature may not join in one *Suppositum*; or rather, why the Human Nature may not subsist in a Divine Person. For, since an Infinite Being, as the Divine Nature is, has eminently in it's self all the Perfections belonging to Being; of which, (as was shown above, *Coroll.* 6.) *Subsistence* or *Standing alone* by it's own virtue, is *one*; and, consequently, it can supply by it self immediately any such Perfection, so it does not induce any Imperfection in GOD, only which can render it impossible; it follows, that Humane Nature may be made to

sub-

subsist in a *Divine Suppositum*, provided it draw not after it any Imperfection or Unbecomingness Unworthy of *GOD*; which cannot be said in this case. For, to communicate or impart it's Subsistence or Personality to another is most Agreeable to an Infinite Goodness, when his Wisdom sees it most fit and most Necessary for the Good of a very considerable Portion of the Creation. Nor does this put the least degree of Potentiality or Imperfection in the Divine Nature, or makes it a Potential Part, or an Informing Form; but it supposes the Humane Nature constituted, and only supplies it's *Subsistence* or *Personality*; 'tis evident then, that this neither *alters* nor *depresses* the Divine Nature from it's Highest Dignity of being still, in it self, a *Pure Actuality*, but is rather Agreeable to that Attribute; since it only *exalts* Humane Nature, by thus *Assuming* it, or Uniting it to a Divine Person *Hypostatically* (that is according to the Notion of Suppositum) to which, *of it's self*, it could not otherwise aspire. To do which, also, (the Wisest and best Ends of the Incarnation being well reflected on) is, as Divines show, no way Derogatory, but in every respect Agreeable to the Divine Attributes. And all the Objections that the Antient Greeks and Modern Adversaries can bring to show it *Foolish* and *Misbecoming GOD*, seem grounded on this, that *GOD* is *Infinitely GREAT*, (which makes the greatest *Eclat* in their Fancy) without considering at the same time that he is *Equally*, that is, *Infinitely GOOD*. Which resembles those mens way of Arguing, who are only sollicitous of magnifying *GOD*'s *Power* and his *Will*, without considering his *Wisdom*; which (according to our manner

manner of Conceiving) determines the exercise of those other Attributes.

31. Notwithstanding this Hypostatick Union of those two Natures in Christ, each Nature retains it's own Distinction, Essence, Properties and Attributes. For, since this Union of these two Natures in one Suppositum or Person, supposes those Natures *Distinctly* and *Essentially* constituted; and the giving them meerly to *Subsist*, supervenes to the Nature already constituted, and therefore can be no part of it's Essential Constitutive; consequently, it neither alters the *Divine Nature*, nor affects the *Humane Nature* at all by making it *subsist* such as it is; which is a Notion evidently *Extraneous* to the Notion of the *Nature*, and *Different* from it. Wherefore, each of those Natures remains in it's *own* precise *Essential* bounds; and not Mingled or *Confounded* with the *other*, as some *Eutychians* fondly imagin'd.

Yet those Natures and their Properties will remain Unmingled; *and not* Confounded, *as some* Eutychians *imagin'd.*

32. Yet all the *Actions* and *Passions* of this Subsistent Thing, to which soever of those Natures they properly belong, are justly attributed to Christ, GOD and Man. For, since the *Suppositum* of those two Natures are but *One*, and that Suppositum is *Christ*'s; and all Actions and Passions belong to the Suppositum, and are attributed to it; 'tis consequent, that the Actions of this diverse-natur'd Suppositum do belong to Christ who has those Distinct Natures

Yet, all the Actions *and* Passions *must be attributed to the* Suppositum, *tho'* according to such in Nature; *contrary to what* Nestorius *fancy'd.*

tures in Him. Moreover, since every thing does connaturally *Act* and *Suffer* as it *is*; and *Christ*, he having *Two Natures* or Essences in *One Suppositum*, *is* truly GOD and *Man*; it follows, against *Nestorius*, that all the Actions of Christ are *Divine-Human*, or *Theandrical*. With which yet well consists that some Actions and Sufferings may belong to his Suppositum *according to*, or *by reason* of the *one* Nature, and *not* by reason of the *other*.

Hence, lastly, there is no shew of Contradiction that GOD should be Three *according the Notion of* [Person], *and yet but* One, *according to the Respect of his* Essence *or* Nature.

33. Hence also, there can be no shew of Contradiction in saying the Divine Nature is *Three* according to the Notion of *Subsistence*, and yet but *one* according to the Notion of Essence. For, since, as has been shown here, §. 17. the Respect or Notion of *Subsistence* is quite *different* from the Respect of *Essence*; and there can be no Contradiction where Opposites are Affirm'd and Deny'd of the same according to a *Different Respect*: It follows, that neither can there be any shew of Contradiction in saying the Divine Nature is *Three* according to the precise Notion or Respect of *Subsistence*, and yet *not-Three* but *One only* in respect of the Notion of *Essence*.

A large Explication of some Grounds, very Useful to take off all Shadow of Contradiction *from*

34. *Advertisement.* For the clearer understanding some parts of these late Discourses, and to render some Terms we have us'd more distinctly intelligible, I take leave to re-min'd my Reader here of what I have frequently inculcated

ed in my former Books, *viz.* First, That all our Knowledge, which is *Solid*, is *of the Thing*; and *taken from the Thing*: Secondly, That we cannot know the Thing *Clearly* and *Distinctly* any other way than by having several *Partial* or *Inadequate* Conceptions of it; which therefore are Knowledges of the Thing in *part* only. Thirdly, That hence when ever we speak of *Act*, *Power*, *Essence*, *Ens*, *Form*, *Matter*, *Existence*, *Subsistence*, *Quantity*, *Quality*, or of any other *Intrinsecal Mode*; we neither can, nor ought, mean any other by those words, but the *Thing*, according as it is the *Object* of those several *Abstracted* Notions or Considerations we make of it; and, which are *Verify'd* of *It*: and, consequently, (since all *Verification* is made by the Copula [*Est*], which signifies *Identity*) which *are* truly *It*. Fourthly, Hence, when we speak of *Metaphysical Parts* of the Thing, according to the meer Notion of *Thing*, we mean that they are Parts of the *Thing Metaphysically* consider'd; or as it is the Object that *verifies*, or has in it, what answers to those Conceptions or Notions which do properly belong to *ENS* or *BEING*; because the Supreme Science, Metaphysics, does only, or chiefly, regard or concern her self with such Notions as belong to *Being* as it's Proper Object. In the same manner as the Notions of Length, Breadth, and Thickness which belong to Quantity as it *abstracts* from *Natural Motion*, are the *Parts*, or *Partial* Conceptions of Bodies, or of that Thing, call'd *Body*, consider'd *Mathematically*; and those Notions

divers Chief Mysteries of Christian Faith; *and to shew how* Consonant *they are to the most Exact Rules of* Right Reason.

tions which regard Quantity, as affecting the Thing in order to *Natural Action* or *Passion*, (as Rarity, Density, Divisibility, &c.) are *Parts*, or *Partial Conceptions* of Body, *Physically* consider'd. As likewise are *Matter* and *Form*, for the same reason, if taken under the same consideration of Grounding *Natural Action* or *Passion*: For, as they meerly relate to *Being*, or, as they are consider'd precisely as *Parts* or *Partial Conceptions* of *Ens*, they belong to *Metaphysicks*, and are there call'd *Power* and *Act*. Fifthly, Hence, the *Ens* or *Thing* (properly so call'd,) that is the *Individuum*, is call'd by us a *Whole*; because all those Partial Conceptions, (*objectively* consider'd) are Contain'd and Involv'd in the *Individuum*, and are Verify'd of *it*, as is shown above; which being only *Inadequate* in respect to the *Whole* Thing they are hence said to be only *Parts* of *It*; and *It* a *whole* in respect of *them*. Sixthly, Tho' there be only Different Conceptions of the *same* Thing, yet thus Aparted and Abstracted *by our Understanding*, we can discourse of each of them singly, as if they were so many *Distinct Essences* or *Distinct Things*; tho' *in re* they be but *One Thing* variously conceiv'd. And, thence, we can consider, *what*, or *how great* a Complexion of Accidents is requisite to constitute the Essences of [illegible] of those *Superiour* or Inadequate Notions; and *what* is requir'd to constitute *Another*; as is shown Ch. 2, 3, 4. Hence, also, we can truly say that *One* of them is not *Another*; *viz. Formally* or *Distinctly* taken; tho' *Materially* or as *in re* they are but *One* and the *Same Thing*; in the same manner as we can say, *The Hand is not the Foot*; which are Integral *parts* of a Man, and not

distinct Things from the Man *materially*, but identify'd with him *in re*. Seventhly, Hence likewise, we can say with Truth, that the Thing may be *Chang'd* according to *One* of these Considerations or Respects, and *not-Chang'd* according to another: That the Determination to be *This*, is made (immediately) by *Second Causes*; the Difference *not*, but given by *GOD*: That a Thing, according to the precise Notion of *Essence* or *Nature*, may be *Two*; and yet *not-Two*, but *One* according to the Notion of *Suppositum*; or may be *Three* as to it's *Suppositality* or *Personality*, and yet but *One* according to it's *Essence* or *Nature*. All which sayings are properly *Verify'd*, because the Affirmation and Negation are only made *in our Mind*, where *One* of those Notions is not the *Other*; or (which is the same) where the Thing *is conceiv'd THUS*, *is not* the Thing *as conceiv'd OTHERWISE*: And the same, is, of the Things being *United* or *Assum'd* according to the Notion of *Person*, and yet *not-United* according to the Notion of *Essence*. Lastly, 'tis to be noted, that as [*Conception*, *Apprehension*, *Proposition*, *Discourse*, &c.] are *Metaphorical* Expressions transferr'd from Corporeal to Spiritual Natures, by reason of some Analogy, Proportion or Resemblance to those other; so, likewise, are those Words, [*Substratum*, *Suppositum*, *Subjectum*, *Inhesion*, *Accident*,] and such like: And the Literal meaning of those words is this; that, *As* those things which cannot *subsist* or *stand* by themselves, or by virtue of any Firmness of their own, *in re*, or *in Nature*, must, and use to be *underpropt* and *sustain'd* by Another, which is more *substantial* (as we use to say) or more *strong* than

than they; so, neither in our *Mind*, can the Notion of *Mode*, *Manner*, or *Accident* stand alone unless we conceive Some *Thing* of which it is a Mode, or speaks the Manner *HOW* it is; or *Some Thing* to which it *advenes*, or is superadded; whereas, on the other side, we have the Notion of *Being* or *Thing* without apprehending such a Transcendental Relation to the *Mode* or *Manner how* it is: Whence the Notion of *Thing* has a kind of *Priority* in our Minds to the Accidents or Modes, under the consideration of Standing in our Intellect without them; and the Notions of the Modes or Accidents has a kind of *posteriorily* in our Mind, and a Dependence on them for their *Being these*; because the former has *Being*, one way or other, in it's Notion; the others, as Length, Whiteness, Roundness, &c. have in their Notion no express signification of *Being* at all. Whence, I cannot but think Mr. *Locke* should not have apply'd his Ingenious Raillery of *Supporting* and *Underpropping*; and of an *Elephant supporting* the Earth, and a *Tortoise* the *Elephant*, to those Authors who were *forced* to use those words; in case they did not take those Expressions in that Gross and too-Literal Sense: And I conceive he might with equal Justice have apply'd them against Grammarians, who tell us that a *Noun Substantive can stand by it's self*; and *a Noun Adjective, cannot* without it's *Elephant* and *Tortoise* (the *Substantive*) to *support* it.

MEDI-

MEDITATION.

WE have seen formerly in what consisted our Essence, as we are of that Species, call'd Mankind. This was a fair Step towards the Knowing our Individual Self; which we have here, to our power, attempted. But, alas! How lamely and imperfectly have we reacht it? We experienc'd no great difficulty to find our way amongst so many Common Kinds of Things, tho', in a manner, Strangers to us; but we have lost our selves at home. A Few Abstracted Modes twisted together oddly by Nature, did oft-times satisfie our Enquiry, while we discours'd of the former; but, when we come to consider that numerous Complexion of them, only which can serve to constitute our Individual Body, and to distinguish our single Self from every other Particular Thing, whether of our own or of any other Kind, we are at an utter loss, and seem bewilder'd in a pathless Wood! Such a Concourse of various Accidents, and (as it were) Thrums-ends of Being, are requisite to weave our Particular Texture, so to make up This Thing which we are; that, to endeavour to comprehend them all, seems the same as to go about to fathom at once a great part of Nature; and, in stead of enlightning us, stuns our Understanding. Our Primigenial Composition, in the last minute of our Embryo-state, which was the first Instant of our being This Man, is so admirably Delicate;

How impossible it is to know perfectly all that belongs to our Individuality.

cate, and the Stamina *of it ſo finely ſpun by the moſt wiſe Contrivance of the Author of Nature, that we may break our Eye-balls by bending our Sight as we can gain a* Glimpſe *of it. Nor can the help of Microſcopes, which, as Modern Virtuoſo's tell us, can ſhow tho Outward Shape of the* Tree *in it's* Seed, *diſcover to us thoſe imperceptible Particles, their Natures, Mixture, Order, Proportion, Situation, &c. that make up the Individual Compoſition of our Body, which gave the Particular Degree of Excellency and Nobleneſs to our* Soul. Dull Artificers *muſt ſee all the parts of the Matter they are to work upon; that, ſo, they may meaſure, proportion, and place them; but the* Architect *of the World needs no reflected Rays of his own Sun to diſcern them, but ſees them by the Creative Light of his own Wiſdom, (or rather by* ſeeing *them,* makes *them,) tho' they be meer Darkneſs to us.* Non eſt occultatum os meum a te quod feciſti in occulto. & ſubſtantia mea in inferioribus terræ. Imperfectum meum viderunt oculi tui; *and every part of all thy Creature* in libro duo ſcribuntur, *Pſ.* 138. *But, alas! Who can read ſo abſtruſe a* Manuſcript, *much leſs the* Original *from which 'tis Copy'd. Let us then vail our over-weening Pride; bewail our Ignorance, and lament with the Eagle-ſighted Evangeliſt, that No Man is found worthy or able to open the folded and* Sealed Book, *even of Created Nature; nor* read *the Contents of it, wrapt up in the* ſhady leaves *of an incomprehenſible Providence.*

But how large a Field of Contemplation is open'd to us, when we come to conſider the Infinite number of Cauſes which were order'd to make this Complexion of Accidents that conſtituted

By what wonderful and Untraceable Ways GOD's Provi-

This

This Body of ours, and Distinguisht it from all others in the First Instant of our Being? What Mathematicks could contrive, what Mathematician can explicate, how *all those* Crooked *and mutually-crossing* Lines *of sundry Kinds, to which those Causes* mov'd, *should* meet *in our Individuation as in their* Center? *How much more wonderful will it be to reflect, that each of these numberless Causes had also* their *Causes fore-lay'd; and they others before them; and so upwards to the First Framing of the World? And yet, our Reason assures us, that none of these* later *or* immediate *Causes, nor, consequently,* our self, *their Product, could ever have been, had not this long Pedigree of Causes, as Ancient as the Beginning of Time, successively anteceded; determining Matter to this Individual Body of ours, which requir'd the Infusion of such a particular Soul, whence we became* what we are. *Blind Matter could never have seen her direct way to such a* Steady *End: Rash and* Heedless Chance *could never have left Senseless Matter into such an orderly and well-implicated Frame. Be ever prais'd that Adorable Providence, which has design'd so large a portion of the Creation to run in a direct Track for the Production of so mean a Thing, so poor an Atome of Being, as* our selves, *and our Contemporary Individuums, are.*

dence has brought about our Individuation:

Yet we have by this Discourse gain'd a clear sight of what in common *makes our Individuation, and in what it consists, tho' the Detail of it's particular Ingredients be hid from us: We have learnt too that nothing but an all-comprehending Wisdom and Providence, which has*

And has given us all our Knowledge, and other Endowments.

Plac'd us, tho' remotely, *yet* surely, *in the Rank of Effects from the First Constitution of the World, could have ripen'd Nature so as to make us Spring out of the Seeds of our Causes in our proper Season. How Unreasonable then and how short-sighted is our Pride, which would persuade Mankind, that any particular Acquir'd Endowments of Dignity, Progeny, Beauty, or Parts, particularly that the Knowledge, in which some may excel others, do belong to* our selves *or our* Individuums, *or essentially distinguish us from those of our own Kind, who have not been so Fortunate, or so blest by Providence as we have been.* I have done this, *and* I have done the other, *thinks the Proud Boaster*; God has done this *and* the other by me, *says the Humble and Wise Christian. Nay, if we reflect well, we shall find that we fall short of being even* Common Instruments: *For,* those *owe only their* Motion *and* Direction *to the Principal Cause; but We owe our* Being *too to Him, who makes use of us to bring about his Infinitely-Wise Designs. None of those Endowments, Productions, or Acquisitions are to be attributed to us* as Us. *Our Substantial Individuation anteceded those Ornamental Accessories; for we must* be This, *ere we could* thus Act, *or be* thus Qualify'd. *Nay, there is not one of those superadded Accidents, whether Intrinsecal or Extrinsecal, that furbisht up our Individuum, and fitted it to act for the Ends of the World's Great Governour, but requir'd as vast a Chain of Precedent Causes as our Individuum it self. Our Nurses shew'd us one fine thing after another; which, that we might pick and glean Notions out of them by our Senses, we* look'd wistly *upon, and long'd to* handle *them. We put them to our Mouths, and knockt them against other things, as if we had a*

mind

mind to know how they Tasted *or* Sounded. *And, after we had perus'd them so long till we had* suckt *all the Knowledge out of them they could afford us; we straight grew weary of them, threw them away, and cry'd for some* new *thing we had never seen before; which we us'd in the same manner as we did the former, to enlarge our little Stock of Simple Apprehensions, which are the Elements of our Natural Knowledge. Then they began to* name *the things they shew'd us; and by their continual Tattle, they fram'd our Tongues, and instructed our Lisping Vocal Organs to imitate them; and so taught us by Degrees to prattle and ask for those things we needed. Growing up, we came by little and little, to* compound *those* Simple *Thoughts or Notions, which we had acquir'd, into Judgments; and were deliver'd over from our* Natural *Instructers to the Discipline of* Schoolmasters; *and, in process of time, we began to converse with the Learned Part of the World by their Books and Verbal Discourses; whence we became tinctur'd with their Thoughts concerning the several* Natures of Things, *and the* Rules of Art, *all which we stor'd up in the Repository of our Memory. When we were thus furnisht with fit Matter, and some Forms of Discoursing, New Occasions and Circumstances joyn'd those previous and preparatory Knowledges, with which we were* prevented, *to our* Present *Thoughts; which Dispositions had (even to every single particular) been foreaid in us thro' the whole Course of our former Life; and, working in us according to our Natural* Genius, *our* Individual *pitch of* Rationality, *were the adequate Cause of that* peculiar Turn *of Writing*

How little our best Performance contributed to the Acquisition of them.

and Discoursing, in which we differ from other Scholars.

And how little the most Knowing or Best Man has to be Proud of the most Estimable Actions GOD has done by him.

Now, each of those Assistants *of ours which contributed to this Effect were,* themselves, Individuums *too; and, consequently, had as* far-fetcht, *and as* Ancient *a* Descent *of Causes, to make them be what they are, as* our Selves *had: And the same may be said of those* Circumstances *by which those several Informations come to be Apply'd from time to time to our Knowing Faculty; which, how little, for the most part, they are in our power to foresee, lay or prevent, every Reflecter knows. So, that, that Maxim of the Stoick,* [Agimur, non agimus] *seems in a manner (tho' not in their Sense) Appliable to the Wisest of us. We all of us* Act *indeed, by our Natural* Powers, *which were given us by our Good Maker at first; yet those* meer Powers *could not have* exerted *themselves into Action* at all, *nor have been* Useful *to us, unless order had been taken, by the same Goodness, to* Determine *them to perform* This *or* That *Action in particular, or to Act after* such a manner; *and this by a Course of Causes impossible to be laid, or carry'd on by any but by the same Great Governour of the World. When I set my self to speculate or write, do I know beforehand what* New *Thoughts I shall have, or what my* Former *Thoughts will* Dictate *to me? Not one jot. The present Circumstances do, indeed set those Thoughts I had got on work, and level them at such an Object: But the Disposal of them* Rationally *depends on Millions of* Unseen *Causes,* preordain'd *to bring about; which 'tis Impossible for us to recollect, or to give any account of them. Whence,* [A Joue Principium

cipium] *is but a ſcanty Acknowledgement of our Intire Dependence on* GOD *for every Step our Soul takes towards Knowledge*; *(and the ſame diſcourſe holds as to our Acquiring* Virtue:) *and only beſeems ſome Heathen, who had but* Half-Lights *of a* DEITY. *The* Progreſs *and* Conduct *of every Act of ours, towards both it's* Immediate, *and it's* Ultimate, *End and Perfection, do, all of them, ſpring from the* Giver of every Good and perfect Gift, *as well as the* Beginning *of it. This Soveraign Cauſe, is, as well in* Natural *as* Supernatural *Effects*, Principium, Rector, Dux, Semita, Terminus idem. *Nay, every leaſt Manner of Action, as far as it is Good (as well as the Action it ſelf) is not only* Determin'd *but* Proportion'd *to it's Proper End by his Univerſal Superintendency. Therefore* Right Reaſon *and* True Philoſophy, *as well as St.* Paul's *Sublime* Faith *and* Divinity, *do oblige us to catechize and ask our ſelves*, Quid habes quod non accepiſti? Quod ſi accepiſti, quid gloriaris quaſi non acceperis? *'Tis* Vain *and* Falſe *Philoſophy then, and not the* True *one, which begets that (miſcall'd)* Science, *which does* inflare, *or puff men up with a ſelf-aſſuming Pride. Philoſophy were not* Philoſophy, *did it not bring us to* True Science; *and Science would not be* Science, *did it not refund Effects into their Genuine* Cauſes; *and, conſequently, every Action of ours (as far as it is* Good *and not* Defective) *into that* Supreme *and* Firſt Cauſe *in whom* we live, move, and have our Being. *Hence, eaſie is ſeen how powerfully* True Science *conduces to make Men* Virtuous; *For, by ſeeing thus evidently our Total Dependence on* GOD, *and how little we can do* of our ſelves, *it reads us a Solid and moſt effectual Lecture of* Profound Humility; *which is the* Ground *of all Virtue, and the* Baſis *of all our Spiritual Building.*

That we ought to comply with the Designs of our Great Creatour; and, by what means this may be best accomplisht.

At least, (I say) we have thro' God's Assistance, gain'd by our former Discourse, a Certain, *tho' something* Confus'd *Knowledge of what we are as to our Particulars; and a Clear Discernment of* what Kind *we are*; viz *an* Intelligent *and* Rational Being. *Let us follow then, and comply with what we undoubtedly know: Let us not degenerate from our Nature, and then we may be sure we shall not wrong our Creation, nor offend our Great Creatour. Let us cultivate our* Reason; *and extirpate it's Enemy,* Passion. *Let us love* Truth, *our Best Natural Perfection; and pursue it by making use of those Means which are most Proper to attain it. To do this as we ought, let us not* precipitate *our Assent* rashly; *but* warily, *and wisely* suspend, *till* Self-evidence *of our* Principles, *and* Evidence *of our* Deductions *appear; only which can secure our Steps from stumbling into* Error. *While we take this way, we may hope in the same good Providence which has led us on hitherto, to grow fit to comprehend* Higher Truths; *till we ascend by those* Gradual *Approaches, as by the Steps of* Jacob's *Ladder, to reach* Heaven; *and attain the Blissful Sight of Him who is TRUTH it self; which only can satisfie fully our Inquisitive and infinitely Capacious Understanding.*

CHAP.

CHAP. VI.

Some Preliminaries *fore-lay'd in order to Demonstrate the Immortality of the* SOUL.

1.1. *Preliminary* I. THO' Man be but *One Thing*, as was prov'd, Chap. 4. §. 1. and Ch. 5. §. 20. yet we cannot but make Diverse Conceptions of Him as he is Man, according to those Different Natures or Parts found in him, call'd *Soul* and *Body*. This needs no farther Proof, it being granted by all; insomuch as some will needs make them *Two* Distinct Things. And is further Prov'd. For, since, as has been demonstrated above, the *Soul* is the *Form* (or ACT) *of the Body*; and we cannot but have *Different* Notions or Conceptions of ACT and POWER; it follows, that we cannot but have *Different* Notions or Conceptions of the *Soul* and the *Body*.

We cannot but have different Conceptions of the Parts of Man.

1.2. *Preliminary* II. Whence follows, that we may, and must have Different *Notions*, or Conceptions, of every Operation of *Man*, as he is Man. For, since every Man, tho' *One Thing*, yet has two *Different Natures* in him, of which he *consists*; and every Thing *is* that of which it *consists*; and *Operates* or *Acts* as it *is*; it follows, that every *Operation* of *Man*, as well as *Himself*, *is* of vastly Different Natures and partakes of *both*; and, consequently, we *can*, and are *oblig'd*, to have *Diverse* Conceptions of every such *Operation*, for the same Reason for which

And, consequently of every Operation *of his, as he is* Man.

we

we must have Diverse Conceptions of those *Natures* themselves: that is, we can find somewhat in such Operations that is *Proper* or Peculiar to *One* of those Natures, and *not Proper* or Peculiar to the *Other*.

Hence I proceed Closer to my Main *Thesis*, to be demonstrated in my next Chapter, *viz.*

That we must examin, whether there be anything in Man, according to his Soul, *which is above Quantity or Matter.*

3. If we can find by Evident Reflexion, that there is somewhat in the Operations which Man has according his *Soul* that is *above* the Nature of *Matter*; or, above *Quantity*, which is the Common Affection of all *Corporeal* Nature; and, therefore, that is *Indivisible*, or (which is the same) *Indissoluble* or *Incorruptible*; it must follow demonstratively, that then, that Part of Man call'd his *Soul*, is Immaterial, Incorruptible, or *Immortal*. In order to Demonstrate which, we proceed with our Preliminaries.

That there are Three Distinct Operations of Man *as he is* Intellective.

4. *Preliminary* III. There are *Three* Distinct Operations of Man according to his Soul, as 'tis *Intellective* or *Knowing*; viz. *Simple Apprehension*, *Judging*, and *Discoursing*. This I think, is granted by all, and is easily prov'd. For, we must first, *Lay hold* of that which we are to *work upon*; or *take into* our Mind that of which we are to *Judge* or *Discourse*, (that is, have a *Notion* of it); for, otherwise, we should *Judge* and *Discourse* of *we know not what*: Wherefore that Operation call'd *Simple Apprehension*, or the *having* the Notion of the Thing in our Mind, is clearly *Antecedent* to the other Two; and,

and, consequently, *Distinct* from them. Again, [*Discoursing*] does clearly presuppose some *Judgments* already had, and Assented to, ere we can *Deduce* any thing out of them by *Discourse*; since we must necessarily *Judge* our Premisses *True*, ere we can hope to *derive* their Truth to *another* Proposition, or *Deduce* any thing out of them by our Reason; which manifests a perfect Distinction between the Operations of *Discoursing* and *Judging*. 'Tis therefore Evident, that there are Three Distinct Operations of Man according to that Part call'd the *Soul*, as 'tis *Intellective* or *Knowing*; call'd *Simple Apprehension*, *Judging* and *Discoursing*.

5. *Preliminary* IV. The Notion of (Created) *Ens* or *Thing* Abstracts from, or is *Indifferent* to *Existence* and *Non-Existence*; and *(a fortieri)* to all *Manner of Existence*, Corporeal or Spiritual, *in re* or *in intellectu*, and therefore it is *Capable of either*.

The Notion of [Ens] *or* [Thing] *is Indifferent to Actual* Being, *or* Not-Being.

The first Part is Evident from the very Sense of the Word: For in the Signification of the Word which expresses any Created Being, as *Peter*, *Michael*, a *Stone*, a *Man*, *&c.* we find nothing at all *of Being* or *Not-Being*, either expreſt or imply'd: Again, we can truly say of any Individuum, (which is properly a *Thing*) v. g. of *Peter*, that he is newly *dead*, or of *Wood*, that 'tis turn'd into Fire; which signifies, that those *Things* call'd [*Peter*] and [*Wood*] *were before*, and *now are not*; which could not with truth be said, unless those *Things* were Indifferent to *Being* and *not-Being*, or Capable of either.

6. *Pre-*

Every Form *that is in any Subject, must denominate it to be* formally *such as it self is.*

6. *Preliminary* V. The *Form* cannot be in the *Subject*, but it must make it Formally of his *own* Nature: V. g. *Rotundity* cannot be in any Subject, but it must make it *Round*; Nor can any Quantity or Quality, v. g. the Quantity of a *Yard*, or *Whiteneß*, be in a Thing, but they must make it *a Yard long*, and *White*, as the Nature of that Quantity and Colour is. This is Self-evident; for to be *a Yard long* or *White*, is to have such a *Length* or *such* a *Colour* in it. Nor, for the same reason can any particular *Nature* be in any Thing, but it must make that Thing be of *such* a *Nature*.

A Notion *may either be consider'd* Subjectively, *or* Objectively.

7. *Preliminary* VI. A *Notion* or *Conception* may either be consider'd *Subjectively*; as it is an *Operation* of the Mind, *Affecting It*, and *Receiv'd* in *It* as in it's *Subject*; or *Objectively*, as that about which the Mind, when it has that Notion, is employ'd, as it's *Object*, or the *thing Known*. This is a manner Self-evident. For, an *Operation* of a *Knowing* Power cannot *be*, but there must be something *Known*; nor can a Thing be *known* without an *Actual Knowledge* of it.

Every Object of our Knowledge must either be the Thing it self, *as in the Mind*, or *something that is* like it.

8. *Preliminary* VII. Whatever is *Known* by the Soul, or is the *Object* of our Knowledge, must either *it self* be in the Soul, or else some *Similitude* or Representation of it. This also is in a manner Self-evident. For, in case neither *It self*, nor any thing *Like it* be

there

there when we know it, 'tis Impoſſible to imagine any reaſon why our Knowledge ſhould be of *It* rather than of *Another* thing Diſtinct from it; which muſt neceſſarily *confound* all our Knowledges whatever. Again, ſince the *Power* of Knowing is of it ſelf *Indifferent* to the Knowing *This* or *Another*; 'tis Impoſſible to conceive how this *Indifferent Power* ſhould be Determin'd to Know *This* rather than *Another*, unleſs either *This* Object be *it ſelf* in that Knowing Power, that is, in the *Mind*; or ſomething that *Reſembles* or Repreſents it.

9. *Preliminary* VIII. *Notions* taken *Objectively*, are the *Things themſelves*, exiſting in our Mind intellectually, and not the *Similitude*, or Repreſentation of them only. This may be preſum'd to be an *Eſtabliſht Maxim*, having been prov'd by ſo many Demonſtrations in my Second Preliminary in *Solid Philoſophy Aſſerted*, none of which have been hitherto Anſwer'd by the modern *Ideiſts*, tho' nothing more nearly concern'd them. Notwithſtanding, I ſhall add this farther Proof of it. *Words* are meant to expreſs *that* which is *in* our Mind; that is, to expreſs our *Conceptions* or *Notions* taken *Objectively*, which therefore (thus taken) are the *Thing meant*. But that which is *meant* by the Words, *is the Thing it ſelf*; therefore that which is *in* our Notion, or the *Object* of it, is the *Thing it ſelf*. To prove the *Minor*, let us put this Propoſition, [There is a *Similitude of the Thing it ſelf in our Mind*;] and then reflect, that ſince we underſtand what's *meant* by *all theſe* words,

That Notions, underſtood Objectively, *are the Things* themſelves, *as in the Mind; and not mere* Similitudes *of them; Prov'd* unanſwerably.

words, we have a Notion of each of those Words in our Minds. Hence I argue; Therefore there is in our Notion not only what's meant by the word [*Similitude*], but also what's meant by the words, [*the thing it self*;] for those words are *Parts* of the Proposition. But what is *meant* by the words [*the Thing it self*] cannot be any other but the *very Thing* conceived by us; therefore the *very Thing* is in our Notion or Conception when we intelligently speak that Proposition. This is farther enforced, because in this Proposition, what's meant by the words [*the Thing it self*] is Relatively *Oppos'd* to the *Similitude* or *Representation* of the Thing, as is evident to every Reflecter: Therefore, what's meant by the words [*the Thing it self*] cannot possibly be the *same* that is meant by the word [*Similitude*], which is formally *Opposite* to it. Whence those who *deny* the Thing is in our Minds, do at the same time unawares *confess* it *is there*; since they put what's meant by [*Thing it self*,] over and above what's meant by the word [*Similitude*] to be there. Nor were these words [*The Thing it self*] ever us'd by Mankind, (especially when they speak Dogmatically) to signifie *A Similitude of the Thing*. Lastly, If we have only *Similitudes* of what's meant by our Words; then since, (as they will have it) the Words [*Thing it self*] signifie only a *Similitude* of the *Thing*; by the same reason, the Word [*Similitude*], which is found also in that Proposition, must mean a *Similitude of a Similitude*; of which who can make any Sense?

10. But

10. But to put this out of all Doubt by Arguing *unanswerably* from their own Conceſſion; Let us *abſtract* any particular Notion of the Thing from the reſt, and we ſhall ſee clearly, that every *Similitude* conſiſts in the *Unity* or *Identity* of ſome Form or Act (whether Eſſential or Accidental) which is found in the Things ſaid to be *Alike*. For Example: If two Things be *Alike* in Quantity, or Length, v. g. each of them a *Yard*; all Mankind will ſay, that the *Same* Length or the *Same* Quantity is found in each of them. If two Walls be *Alike* in *Colour*, or both of them *White*; we truly ſay they are of the *Same Colour*. If two *Sons* be *Alike* in their *Relation* to one Common Father, they are truly ſaid to have the *Same Relation*, or to be both of them *Sons*. If two Things be perfectly *Alike* in *Figure*, v. g. both of them *Triangular*, we truly affirm they are of the *Same Figure*. If *Alike* in *Nature*, (v. g. *Manhood*) they are truly ſaid to be of the *Same Nature*. For, ſince we conſider them under *ſuch* a preciſe Notion, and no other, and they do not at all differ under that Notion; this Diſcourſe is as Self-evident, as 'tis, that a Yard is a Yard, that Whiteneſs is Whiteneſs, a Son is a Son, a Triangle is a Triangle, or a Man is a Man. And, in caſe Theſe, or any other, may *not to be the ſame*, 'tis becauſe they fall ſhort of being *Perfectly Alike* under that Conſideration or Reſpect, or that ſome *other* reſpect is mingled with it. Hence I argue: Since our Soul works by *Abſtracted* Notions, and conceives the Thing now under *One* Notion or Reſpect, now under *Another*;

Prov'd Unanſwerably by the Conceſſion of the Ideiſts themſelves, that the Thing it ſelf *muſt be in the Mind.*

Another; and 'tis granted that our Soul has a *Likeneſs* to the Thing, *as far as* ſhe conceives it, or has a Notion of it; and, by having ſuch a *Likeneſs* of it, ſhe muſt (by §. 5.) be truly denominated *Like it*; it follows with Equal Evidence as it did in the former Inſtances here mentioned, that there is alſo an *Unity*, *Identity*, or *Sameneſs* in the Mind with the Thing, (*as far as* 'tis Conceiv'd;) which, according to it's Proper and *Natural Manner* of Exiſting, is *without us*; and that the Thing *without us*, as far as 'tis thus inadequately and preciſely Conceiv'd, is the *Same* with the Thing exiſting in our Conception or Notion. Whence follows, (by the ſame evidence) that our Mind, conſider'd preciſely as *Knowing* the Thing; and, by Knowing *it*, being *Like it*; is the *Same* with the *Thing Known*, or truly (after an Intellectual Manner) *that Thing*. By which we may ſee how *True*, tho' Scandalous to Men of Fancy, that Saying of *Ariſtotle* is, that [*Anima intelligendo fit Omnia*:] and why he adds the word [*Quodammodo*] to hint to us the *Different Manner* of Being it has *in the Underſtanding* from that which it has *in re*.

In what Senſe, [Every [Like] is not the Same,] *is verify'd.*

11. *Corollary* I. Hence we may collect, that that Saying, [*Every* Like *is not the* Same], is only True when the Things are not *perfectly Alike*, but are *Unlike* to one another in ſome *Other* Reſpect or Conſideration; and that it cannot be meant that they are not the *Same* under *that* Reſpect in which they are *perfectly Alike*; this being, as was ſhown, contrary to the Sentiment and Language of all Mankind.

kind. Now, 'tis impossible, that being (as is granted) *Alike*, they should not be *perfectly Alike* when we speak of them (as we here do) according to some *One precise* Respect; Every Respect or Notion we have being *Indivisible*, and shut up concisely within it's own Bounds; so that it cannot admit any *Unlikeness* in *Another* Respect, every *Inadequate* Notion (as ours are) being but *one single Respect* of the Thing. Wherefore the Meaning of that Saying is generally this, that it does not follow they are the same *Thing*, or the same according to the Notion of *Thing*, because they are Alike according to the Respect or Notion of some *Mode* or *Accident*, which is *not* the Notion of *Thing*, but *Another*; which we easily grant without the least prejudice to our Argument; which proceeds upon *Likeness* in *such* a precise Respect and *no other*; (which therefore cannot but be a *perfect* Likeness) and thence infers an *Identity* or *Unity* in *that* Respect only.

12. *Corollary* II. This *Identity* which our Abstracted Notion or Conception has to the Thing *in Part*, hinders not, but forces, that the *Whole* Thing is in our Mind intellectually, tho' our Conception be but of *one* Abstracted Considerability found in it: Only the *Whole* is there but *Confusedly*, as That to which that Metaphysical Part belongs; and

Hence, every Inadequate *Notion we have of the Thing, is of the* Whole *Thing* Confusedly *and* Materially; *tho' it be only of one Metaphysical Part, or Considerability of it,* Distinctly *and* Formally.

that Part *Distinctly*, as the Peculiar Object of our Inadequate Conception of it. In the same manner, as when we see or touch *One part* of a Man, v. g. his Face or Hand, we truly say we see or touch *that Man*, or *Him*; which words signifie the *Whole Man*. For, since the word [*Part*] must mean a Part of *Something*, that is of the *Whole* to which it relates; [*A Part of the Whole*,] signifies the same as [*The Whole in Part*.] Again, since (as was demonstrated, Ch. 1. §. 27.) there are no *Actual Parts* in any Compound whatever; and, therefore, all Operations of our *Minds*, as well as all Actions and Passions in Nature, are of the *Suppositum*, or Subject, and exercis'd upon *other Suppositums*, or Subjects, when we *know* them: Hence, to know *some Part* of the Thing is to Know the *Whole* Thing *Materially*, tho it be only *one* Part of it *Formally*, *Expressly*, and *Distinctly*. Whence is seen how *Solid* our Way of Philosophizing is; being entirely built on the *Thing it self*, whose Essence is Establisht by the *First Being*; and not on any Fantastick *Similitude* of it, Elicited by our Soul, or coyn'd by our Fancy.

A Third Unanswerable Proof, that the Thing it self *must be in our Mind when we* know *it.*

13. It were not amiss for the more perfect Satisfaction of every Reader, who is even of an ordinary Capacity to *borrow* here one of those Demonstrations from my Second Preliminary aforesaid, it being at once Clearly *Convictive* and very *Easie*. 'Tis this, [We can never know the Thing certainly by a Resemblance of

of it, unleſs we know certainly that that pretended Reſemblance is *Like it*, or *truly Reſembles it*: Nor can we poſſibly know with Certainty that it *reſembles* it, but by *comparing* the *Reſemblance* with the *Thing*, as we do all *Copies* with their *Originals*, and all *Originals* with their *Prototypes*. Nor can we thus *compare* them together, without having the *Thing* too, as well as the *Reſemblance*, in our *Comparing Power*; that is, *in our Mind*, or Underſtanding. The *Thing it ſelf* then muſt be in our Mind, to be *there* Compar'd with the *Reſemblance* of it; or otherwiſe, the *Reſemblance* or Similitude can never be known to be *Like* the Thing; and, ſo, can never make us certainly know it, nor do us any Good. And, if the *Thing* be there, what needs a *Similitude* of it to *know* it; ſince *to be in* a Knowing Power is to be *Known*.

I am to expect it will be apprehended and objected that I much wrong my Cauſe by putting ſo much ſtreſs upon the Thing's being *really* in the Underſtanding as an Object, it being ſo *hard* to be *conceiv'd*, or unlikely to be *granted* but by a very few. To which I Anſwer:

14. Firſt, That this Tenet is the *Baſis* of all Philoſophy in the World that is *Solid*, and that, beſides my many Demonſtrations in the place lately cited, and ſome *here* alſo, which evince it, innumerable others may be added to make good that *Theſis*; divers of which may perhaps occur hereafter.

The Author's Reaſon why he builds upon this Theſis, that the Thing *it ſelf is in the Soul when ſhe* knows *it.*

The Reaſons why many Witty Men are ſo prejudic'd againſt this Tenet, are chiefly *Three*.

First, Because they do not distinguish between those different Questions [*An est*], and [*Quid* or [*Quomodo est.*] And thence, because they cannot comprehend what the *Nature* of a *Spiritual Operation* is, or conceive *How* this is done; they will needs conclude it is *not done* at all, or *cannot be done.* But how void of Common Reason this Inference is, is obvious to every Ordinary Reflecter. When we see a Thing a-far off, we know, *that it is*, tho' we know not yet *What is is.* The Rudest Vulgar knows *That there are* Sun, Moon, and Stars; but they are utterly Ignorant *What they are.* Again, We All of us know most certainly, that the Loadstone attracts Iron; and that we move our Hands and Feet, *&c.* but very *Few* of these All do perfectly comprehend *How* this is done. Now, 'tis only the [*An est*] of the Thing being in our Mind, or [*That it is there*] which is in Question here; for 'tis *only this* which we strive to evince, and not the [*Quid est*] of that Spiritual Operation, or *How* this is perform'd; which perhaps is beyond any Man's Skill in this State. The Second Reason is, Because they do not distinguish between the Indivisible or *Spiritual Manner* of Existing which Things have *in the Soul* and the *Proper Manner* of Existing they have *in themselves*, as they are *out of it:* Whereas, (by §. 5.) what's meant by the word [Thing], or the Notion of it, *abstracts* from *both*, is *Indifferent* to *both*, and consequently, *can have both*, or *either* of them. And, 'tis also Evident hence, that 'tis granted by all who hold a First Being, that the Essences of all things, (and amongst them, of Bodies) and

The Reasons why some others are backward to Assent to it.

con-

consequently those *Things themselves*, were, and are in the Divine Intellect after a *Spiritual Manner*; and yet they exist *in themselves* after a Manner quite *Different* from the Other. Whence, it being only asserted by us, that they *are* in our Mind after a *Spiritual* Manner, their Objection is wholly grounded on their *Confounding* those two *Manners* of Being, which are most Vastly, and indeed Contradictorily *Different*. Nor have they any way to confute our Assertion but by Producing some Metaphysical Arguments to evince that *Things* cannot possibly have *two such Manners* of being; which we are confident they can never do. On the contrary, we cannot but judge we have Unanswerably Demonstrated our Affirmative, that they *can have* such Different Manners of Existing, and *Actually have* them. The Third Reason of their Dissatisfaction is, That such Objecters do not guide their Thoughts by regarding the *Connexion of Terms* in Propositions or Discourses; in which, and by which only, Truth is Clearly and Certainly to be found; but by customary Impressions on the Fancy, begetting divers Phantasms there; which being taken from *Material* or *Corporeal* Objects, must needs be very Unsuitable to *Spiritual Operations*; nor, consequently, can they any more enable us to judge of *Spiritual* Natures, unassisted by Reflexion and *Reason* connecting our Notions, than a Blind Man is able to judge of Colours. Let then these Gentlemen correct their Thoughts as to these Three Faults, and they will quickly see what a puzzle they will be at to frame any Objection against this *Thesis* that will hang together; and, on the other side, what a struggle it will cost them to

ſolve, with any ſhow of Reaſon, the Connexion of the Terms which gives force to thoſe Demonſtrations that pretend to evince this Great and moſt important Truth.

15. My Second Anſwer to thoſe who diſlike my making uſe of, and relying upon, ſuch an Abſtruſe point, is, that *Many*, if not *Moſt* of my following Demonſtrations will *equally* conclude the Immateriality of the Soul, even according to the Opinion of thoſe who hold that only *Similitudes* of the Thing are in our Underſtanding when we know it, as they will, according to our *Theſis*, that the *Thing it ſelf* is after a Spiritual Manner *there*. Wherefore, ſince (by §. 8.) Knowledge muſt neceſſarily be perform'd by *one* of thoſe ways or by the *other*, it will far more conduce to the Evincing this Main and Fundamental Point, by ſhowing that my Demonſtrations *do conclude*, which ſoever of theſe Hypotheſes my Readers hap to embrace. I add, that having thorowly ſtudy'd that Point, which ſome Men think is ſo *Abſtruſe*, and ſeeing evidently, to the very beſt of my Judgment, that no Objecter ever did this; and withal, that that Point is Demonſtrable, nay already Demonſtrated; and that *no* Objection can, with *True Reaſon*, be brought againſt it; Hence I conceiv'd that I ought not to loſe the Juſt Advantages which that *True Theſis* gave me to conclude ſuch a Grand Poſition as is the Immortality of the Soul, (on the truth of which all Religion fundamentally depends) meerly becauſe many diſlike it, but neither well *know*, nor can give any good Reaſon *why*; as none I have yet heard of ever gave any.

Notwithſtanding the Immortality of the Soul may be Evinced, tho' This Theſis were wav'd.

CHAP.

CHAP. VII.

Of the Immateriality, *and, consequently, the* IMMORTALITY *of Man's* SOUL.

§. 1. *Demonstration* I. THAT Subject is evidently *Immaterial*, which *Works*, is *Affected*, or has *Objects* in her after an *Immaterial* Manner; that is, after such a Manner as is Impossible to be found in *Material* or *Quantitative* Things. But such is that Subject call'd Man's *SOUL*, in respect of her *Operations*, and of the *Objects* in her: Therefore the Soul is *Immaterial*. The Major is Evident: For, were the Subject *Divisible*, or had Quantitative Parts, whatever Mode or Object *Affects* it or is *Received* in it, must be Receiv'd in *some Part*, or *other*, of that *Divisible Subject*; for, if it be in *no part* of it, it would not affect it *at all*. And if it *affects* or be *received* in *some Part* of that Divisible Subject, it must be *Divisible*, and, consequently *Extended*, as that Part is which receiv'd it. The Minor, which proves the contrary, is hence demonstrated; because it is * perfect Nonsense to think that *Knowledge*, which is the Proper Operation of the *Soul*, is of such a Nature as can be measur'd by any *Material*

Dem. I. *Because her Operations and Objects are receiv'd in her after an* Indivisible *manner.*

* *See* Solid Philosophy *Asserted, Reflexion* 9. S. 7.

terial Extenſion. This will be farther demonſtrated by Innumerable Arguments. And, firſt, by thoſe drawn from the Nature of Knowledge in *Common.*

2. *Demonſtration* II. If the Knowledge which the Soul has were in her after a *Diviſible*, *Material*, or *Quantitative* Manner, and, conſequently her ſelf were *Diviſible* and *Quantitative*; then, the Extent of that Quantity being *Finite*, the *more* Knowledge ſhe gains, the *nearer* ſhe would approach to being *Full*; and ſo, be *leſs able* to hold or contain *more*. Whereas, on the contrary, we find by Experience, that the *more* Knowledge the Soul has in her *already*, ſhe is ſo far from becoming *Fuller*, that her Capacity is by that means *Enlarg'd*, and ſhe is enabled to take in *ſtill more and more*. But this is directly *againſt* the Nature of a Material, that is, a Diviſible or Quantitative Capacity that is *Finite*, as is moſt manifeſt; ſince the *leaſt* Quantity takes up *ſome* Space, or Room, of this Finite Container; and, ſo, ſtill *leſſens* the Capacity of holding *as much* as it could *before*. Therefore, the Soul is of a quite *Contrary*, or rather *Contradictory* Nature to the Capacities of *Quantitative* or *Material* Subjects, and by conſequence ſhe is evidently *Immaterial*.

Dem. II. *Becauſe the Capacity of the Soul is* Infinite.

3. *Demonſtration* III. That which has innumerable *other* Natures in her, without Altering or Deſtroying it's *own* Natural Conſtitution, is evidently *Immaterial*. But the Soul has Innumerable other Natures in her, (by *Preliminary* 9. and 10.) with-

Demon. III. *Becauſe ſhe has Other Natures in her, without Altering her own.*

without Altering or Destroying her *own*; Therefore the Soul is *Immaterial*. The Major is evident, because many new peculiar Natures or Complexions of Accidents, advening to the constitution of the former Material Thing, must needs affect it accordingly, and give it as many New Modifications and Determinations as there are Accidents *in it*: Since, these (by *Prelim.* 5.) must each of them impart to the Subject it's *Formal* Effect, and as much alter it's Nature, as Water does Wine, or Aloes does Honey; much more when Multitudes of these Complexions of Accidents are jumbled together, they would scarce leave to that *Material* Entity any Remnant or Show of it's *former self*; but quite pervert, efface and *destroy* it's proper Temperament or Constitution. Again, those various Complications of Accidents must make the Soul, were she *Material*, to be of so many several Kinds, and consequently to be many Corporeal Individuums; which would make her the most Monstrous *Chimera*, imaginable; and destroy her *Unity* and *Entity* both. Nay, since all those *Notions* which are (taking them objectively) those *Natures* and *Modes*, do (as will be demonstrated hereafter) remain still in the Soul, many of which are *Contrary* and *Inconsistent*; and, must impart to her, were she Material, their Formal Effect; or make and denominate her such as *their* several Natures are: Whence she would be *at once* Rare and Dense, Hot and Cold, (and this too in the Highest, and also in the Lowest Degree) Long and Short, and of all different Quantities; Black and White, and of all Different Colours, Moist and Dry; Round, Square, Triangular, and of all Figures; nay, at

once

once Virtuous, and Vicious; Knowing and Ignorant; since she has the *Notions* or Natures of all these in her. The Minor is prov'd, (by §. 9, 10, 11; where it was demonstrated that by having Notions of the Things according to all these *Modes*, she has these Modes themselves in her: which how impossible it is they should be all at once in a *Material* Subject, Common Sense shows every Man.

Demon. IV. *From her having Things and Modes in her as others; or as not belonging to her own Nature.*

4. *Demonstration* IV. Hence 'tis clearly evinced, that None of those Things, Natures, or Modes, which the Soul has in her by Knowing them, is an *Intrinsecal* Affection, Mode or Determination of the Soul *it self*, as are her Faculties, Thoughts, Judgments, Discourses, Affections, and such like, which do properly belong to her *own* Nature. Whence follows, that when they are in the Soul by her *Knowing* them, they are there *tanquam aliud*, *As Another*, or *as Distinct from her*: And therefore, that [*Knowing*] is the becoming *Another Thing*, as 'tis *Distinct* from the *Knower*; which, (tho', perhaps few reflect on it) is no more in true Sense, than what we familiarly say, that 'tis an *Object* of the Knowing Power, or the *Thing Known*; for the words [*Object*], and [*Thing Known*], do import a Relative *Opposition*, and consequently *Distinction* from the *Knower* as such. How this piece of Doctrine may (in part) conduce to the Explication of the most B. Trinity, may appear in due Season; by showing, that the *Opposition* and *Distinction* according to the Notion of *Relation*, does not *hinder*, but rather, in our case, *induce* the Unity of Nature in the *Knower* and thing *Known*.

5. *De-*

5. *Demonstration* V. That Tenet must necessarily be False which is contrary to the Natural Notions and Language of *all Mankind*; not excepting even *Atheists* themselves, who *deny* Spiritual Beings. But such is the Tenet of the Soul's *Materiality*: Therefore that Tenet must necessarily be False. The *Major* is prov'd; Because all our Knowledge, and all the Truths we have Naturally, are built on our *Natural Notions* as on their Ground. The *Minor* is thus manifested: It is Nonsense according to the Natural Sentiments and Language of all Mankind, to ask of any particular *Knowledge*, (for Example, of our Knowledge that *Two* and *Three* make *Five*) How Big, or of what Quantity or *Extension* it is; v. g. whether it be an Inch, or a Yard *Long*, whether it be thus *Broad* or *Thick*: As also, Whether it be *Rare* or *Dense*? Whether it be as *Hard* as a Stone, or as *Soft* as Butter? What *Figure* it is of? Whether *Square*, *Round*, *Cylindrical* or *Octogone*? Whether it be *White* or *Black*, or of some middle Colours? Whether it be *Diaphanous* or *Opacous*? Whether it sends out Effluviums or Particles of it's own Nature, or no? What kind of *Place* will fit it? Whether the Parts it has do stand *Erect*, or lean *Sloping*, or lie *Flat*? How we are to *Act* upon it by another Body's smart Impulse, shattering it's Parts asunder, or Pressing them Close, or Tearing them off by little and little? *&c.* Now 'tis such Nonsense to all Sober Mankind, tho' never so Sceptical, to ask such Questions, that it looks like meer Gibberish, or the playing at *Cross-purposes*; and would make the Asker, if he

Demon. V. *Because the Contrary Thesis is opposite to the* Natural *Notions of* all Mankind.

he do it seriously, be held a *Mad-Man*; whereas yet it would not be thought at all Absurd to ask, at least *many* of these, concerning any *Material* Being whatever. 'Tis given us then and granted by the Free and Ingenuous Acknowledgement of all Mankind, guiding themselves by their Nature-taught Notions, that this Operation of our Soul, call'd *Knowledge*, which is most *Natural* to her, (and, consequently, that her *Nature* it self,) is vastly Different from that of *Material* or *Quantitative* Beings, that is, *Immaterial*.

6. Thus far of Knowledge in Common. What Light is afforded us to demonstrate the Immateriality of the Soul from all her several sorts of Operations mention'd Ch. 6. §. 4. will be seen hereafter. We proceed now to examine the several *Objects* of the Soul's First Operation, or her several sorts of *Notions*; which are comprehended in those Ten *General Heads* call'd Ten *Predicaments*. These Notions are adequately Divided into *Two* General Kinds, *viz. Absolute* and *Respective*: I say, *Adequately*, it being impossible for us to have any Conception which is not either the One or the Other. Of these, the *Modes* or *Accidents*, which take up the Nine last Predicaments, are, all of them *Respective* to the *Thing* or *Substance*, which they one way or other modifie; because we cannot conceive a *Mode* or *Manner* which modifies *Nothing*; (which is the Literal Sense of that Saying of the Schools, [*Accidentis Essentia est Inhærentia*;]) And the Notion of *Thing*, or as the Schools call it *Substance*, being *That which is Capable* of *Being*, or, which is the same, a *Power*

Existence is the Absolute Notion; and all the rest are Respective.

H

to Existence: It follows, that the Notion of *Thing* relates to its Act, *Existence*; and that the Ens or Substance, which is *Capable* to be, or is the *Power* to be, does *respect* it as such. Whence follows, that *Existence* has no *Respect* at all, in *the Line of Ens*, to any other Notion whatever that perfects it, there being none *more Actual* than *it* self is; nor has it any Reference or Order to any thing but to GOD, our Creatour; who is the Immediate Cause of it; on whom only it depends, and whom only, of all our Natural Notions, for it's Indivisibility, Simplicity, and Actuality, it most resembles. From which Discourse 'tis clearly seen, that *Existence* or *Actual Being* is the only *Absolute* Notion we have, and that all the rest, either Immediately *(as Ens)* or Mediately, (as the *Modes* of Ens or *Accidents*) are *Respective* to *It*: To begin then with the only Absolute Notion; [*Existence*], I argue thus.

7. *Demonstration* VI. That Subject is Indivisible or *Immaterial* that has Objects in her which are every way Indivisible, (by §. 1.). But the Soul, when she has in her the abstract Notion of *Existence*, has an Object in her which is every way *Indivisible*: Therefore the Soul it self is *Indivisible* or *Immaterial*. That the Soul has the Notion of *Existence* in her, is Evident by Experience; for we know, nay cannot but know, that we have the Notion of what's meant by the word [*is*;] since without this we could neither *Affirm* nor *Deny*. And, 'tis farther Demonstrable, because the Soul has no Notion at all in it but *that it*, or *in Order to it*: For the *Ens* or *Thing*, with

Dem. VI. *Because she has the Notion of* [Existence] *in her, which is every way* Indivisible.

with all it's Complexion of Modes in it, which constitute the Individuum, is no more formally but a meer *Power to Existence*; and every *Power* is nothing but a kind of Order, Degree, or Step towards it's *Act*; nay, 'tis so Confus'd a Notion, staying in the Notion of *meer Power*, that 'tis no way Distinctly *Intelligible* without some Order to the *Act*, from which all Distinct Knowledge in our Mind, proceeds. And, that the Notion of this *most* Distinct and *most* Perfect Act, call'd [*Existence*], is every way *Indivisible*, is Evident. For, it cannot be Divisible *Quantitatively*, or *Physically*, (that is *Materially*;) since all such Division is done by way of *Local Motion*, that is, by Degrees, or *Part after Part*; whereas there are no *Degrees*, or *Part after Part* in the Notion of meer *Existence*. We no sooner *alter* the *Actual Being* of a Thing, but we *destroy* it, and make it *not-be*: Nor is there any Middling or Gradual passage from the one to the other; it being impossible a Thing should *half-be*, *half-not-be*, or (which is the same) *neither be*, *nor not bee*. Again, even in *Material* Things, Existence *presupposes* all the Matter, Quantity, and the Complexion of all the Modes which constituted the Individuum, nay, it presupposes too all the Motions that anteceded and terminated the precedent Operation of Natural Agents, which caus'd the perfect Determination of the Matter, or Power to be *This Thing*, which fitted it for Existence, and *fixt* the Thing in *Actual Being*, as is shown above, Ch. 5. §. 16. Nor is the Notion or Nature of Existence Divisible *Metaphysically*, by our framing *different* Conceptions of it as we do of *other* Objects; for, being in it's self *most Simple*, 'tis impossible it should

should afford us Ground to make different Notions of it; as appears by this, that No Wit of Man can invent or assign a *Genus* or a *Difference* for it, nor consequently resolve it into Metaphysical Parts by *Defining* it: Therefore the Notion of Existence is every way *Indivisible*; and, consequently it's *Subject*, the SOUL, is also *Indivisible* and *Immaterial*.

That the Soul has **Actual Respects** *in her.*

8. We come now to consider those Notions which are *Respective*: Which directs us in the first place to reflect what a *Respect* (in common) means, or is; and whether it can be any *Material Thing* or *Mode* of Thing; or can be represented by a *Material Similitude*. A Respect then is an Order, Reference, or a kind of *Alliance* which one Thing or Mode has to another. Now who sees not that such a thing as *Respect* is not to be found, nor has any place in *Material Nature*? There are nothing in the Material World but such and such *Individual* Bodies; each of which has it's own Distinct Complexion of Accidents, by which it is aparted and Distinguisht from all others; is Independent on them, and enjoys it's proper Existence and Subsistence. Each stands on it's own Bottom, without having any thing to do with any other. Whence comes then this General Nature (as it were) of being *Respective* to others, which we observe is found in all the Notions which belong to all the last Nine Predicaments? It is certain, that all our Notions (except that of *Existence*) are of this *Respective* Nature, as appears by all their Definitions. The Modes or Accidents do respect the *Thing* or *Substance*, as a kind of

of *Form*, which makes it be *such*, or of *such a Manner*, as they are apt to determine and denominate it; and the *Thing* is *Capable* to *Exist*, and so *respects* Existence as it's *Act* or *Perfection*: But tho' we run over the whole Beadroll of Individuums in the world, we find nothing in any of them which answers to the word *Respect*. Each Thing is what it is; and it's Accidents or Modes are the Accidents of *that Thing*, and of no *other*; or *respect* no other Thing but that which is their Proper Subject: And there are in Nature nothing but particular Substances and their Accidents; nor have we (except the Absolute Notion of *Existence*) any other Natural Notions. There is indeed found in them what *grounds*, or gives the *Reason* why they should be Referr'd to another or *respect* it, when they are put together in a Comparing Power. But where is this *Reasoning Faculty*, or *Comparing Power* found in *Matter*, by which we consider, build upon, and make use of this *Ground* or *Reason*; or, which is Attentive to lay hold of this *Reason* why it ought to be Referr'd, and make Things *actually respect* one another; and thence actually denominate them *Genera* or *Species*, *Predicate* or *Subject*, *Inherent*, that is, *Dependent* for their Being, or *Independent*, which we call *Subsistent*: This Notion of *Actual Respect* then is not to be found in any of the Lordships, Territories, or Purlews of *Material* Nature. Hence I argue.

This Demonstration enforced.

9. That Subject which has Affections or Determinations in her which are no where found in Matter, is *Immaterial*: But the Soul is the Subject of *such* Operations or Affections,

tions, (*viz. Actual Reſpects.*) Therefore the Soul is *Immaterial.*

16. *Demonſtration* VIII. We come now to *Quantity*, and we diſcourſe thus. We have clearly a Notion of a *Yard*, or of a *Mile*, &c. and have truly in our *Mind* the *Meaning* of thoſe Words, and the Meaning of them is a *Real Yard*, and a *Real Mile*, and not a *Similitude* of them only. We can alſo *define* a Yard and a Mile; and, therefore, ſince a Definition tells us the *Eſſence* of a Thing, we have, conſequently, in our Souls the *Eſſence* or Nature of thoſe Determinate Quantities; whence the *Eſſence* or Nature of thoſe Quantities muſt be in our Minds *firſt*, otherwiſe we ſhould define we know not what. Wherefore, ſince (by Ch. 6 § 6.) the Form denominates and makes a Thing ſuch as it ſelf is; when the Nature of a Yard or Mile is in the Soul, it muſt make our Soul a Yard or a Mile *Long*, if this were done after the manner of Things made of *Matter*: Whence, our Soul would be *Extended* a vaſt way *out of* our Body. Nay, ſince ſhe has ſome kind of Notion of the Immenſe Expanſion of the Heavens; and by Reflexion multiplying it, (as ſhe eaſily may) can alſo have a Notion of a Million of times more, ſhe would ſtretch her ſelf to a kind of *Ubiquity*. But, waving the Theſis of the Thing's being *really* in our Minds *as an Object* when ſhe knows it, and allowing or ſuppoſing that when we know it, there is only a *Similitude* or *Reſemblance* of it there; I would ask,

Dem. VIII. *Becauſe ſhe has the Notions or Natures of Vaſt Quantities in her; which 'tis impoſſible they ſhould be there* Themſelves, *as they are in* Matter; *or any* Material Reſemblances *of them.*

what can there be in *Matter* that can *resemble* a *Yard*, after the manner we find in Material or Corporeal things, unless it self be, some way or other, a *Yard Long*. It must be some sort of *Quantity* that can do this; for otherwise it is quite *Different* from it, and so can *no way resemble* it; and, if it be some *Quantity*, and yet it self be not a *Yard Long*, it must necessarily be either *more* than a Yard, or *less* than a Yard: And how can that which is *more than a Yard* or *less than a Yard*, represent this precise and distinct Quantity of a *Yard*; which would not be *it self*, were it never so little either *more* or *less* than it is. As certain then as it is, that *A Yard is a Yard*, or *is it self*, so certain it is that nothing does or can resemble it *materially*, but *Another Yard*; which (as is lately seen) is in our case most Absurd and Impossible. I remember I prest this Demonstration in the year 1658. against a very Civil and Ingenious Gentleman, who was a Scholar of Mr. *Hobbs*'s; he reply'd, that the least Quantity imaginable might represent the greatest; instancing in the *Scale of Miles* in *Maps*. I answer'd, that 'ere we can say, [This very little Quantity shall stand for a very Great one,] or, *This Inch shall stand for Five or Ten Miles*, we must have the exact and full Notions of *Inch* and *Mile*, in our Minds *antecedently*; otherwise we could never proportion them; nor could we even understand what *The Scale of Miles* meant, if we had not in our Understanding what is meant by the word [*Mile*,] that is, a *Real Mile*; for, (as is here prov'd) even the *Similitudes* of a Mile must be such. And so the Question returns, and we are but where we were. 'Tis most Evi-

Evident then, that we cannot poſſibly have in our Minds either the *Nature* or the *Similitude* of a Mile, after the manner it is found in *Matter*. Wherefore, it is in us, quite *otherwiſe*, that is, *Immaterially*. And, ſince it has not this Manner of Being from the Things which are without us, (for there it *is Diviſibly* or *Extendedly*) it follows neceſſarily, that it has it from it's new Subject, the *Soul*; and, conſequently, that the *Soul*, which imparts to the Nature of Quantity ſuch an *Indiviſible* Manner of Being, is it ſelf *Immaterial*.

11. *Demonſtration* IX. From *that* kind of Continu'd Quantity, now ſpoken of, which is *Permanent*, we come to conſider that *other* ſort of Continu'd Quantity, which is *Succeſſive*, call'd *Motion*. This Succeſſion or *Motion*, tho' it has it's Degrees of *Slowneſs* or *Velocity*; yet, while it endures, as it is in Matter or Nature, it flows or goes on in one *Even Undiſtinguiſht* Tenour, without any Butts or Bounds terminating it here or there. Now, for Inſtance, Let's conſider this Regular Motion of the Heavens, or of the Sun, call'd *Time*; and we ſhall find, that we have Notions of ſuch Parts of it, call'd an Hour, a Day, a Year, an Age, *&c.* *Diſtinct* from any *other* Quantity of it, as much as we have of any two *Individual* Things which are moſt perfectly Diſtinguiſht in Nature. Wherefore, ſince this Motion, call'd *Time*, as it is in *Material* Nature, has no ſuch Actual *Diſtinction* of it's Parts; plaineſt Reaſon aſſures us, that it has ano-

Dem. IX. *Becauſe the Parts of Motion are perfectly* Diſtinct *and* Determinate *in the* Soul, *which are utterly* Undiſtinguiſht *as they are in* Material *Nature.*

ther *different* Manner of Being, as it is in the *Soul*, than it has in *Matter*; for, *in Matter*, it's Parts were only *Potential*, and utterly *Undiſtinguiſht*; but *in the Soul* they are all *Actual*, and moſt exactly *Diſtinguiſht*. Wherefore, ſince the Manner of Being they have *in Nature*, is confeſſedly *Material*; it follows, that that *contradiſtinct* Manner of Being they have in the Soul muſt forcibly be *Immaterial*; and, conſequently, the Soul it's ſelf, which gives them that vaſtly diſtinct Manner of Being, muſt neceſſarily it ſelf be *Immaterial* alſo.

12. *Demonſtration* X. Divers other Demonſtrations might be drawn from the ſame Head: I ſhall ſelect one.

Dem. X. *Becauſe the Soul has in her* Paſt *and* Future *Parts of Time* Preſent *at once.*

No two parts of Time, (or of any other kind of Motion) as it is *in re*, or in *Material* Nature, can be preſent at once without a manifeſt Contradiction; for it would make ſome *Succeſſive* Quantity to be Simultaneous or *Uſuccеſſive*; But, in the Mind many, and great Portions of Time are *at once Preſent*: For we could not work interiouſly, or *diſcourſe* of a *Day*, v. g. or a *Year*, by Dividing, Multiplying or Proportioning their parts, if thoſe parts were not *all at once* in our Minds; which, ſince, as was ſhown, they could not be as they are in Material Nature, they muſt therefore be there *Immaterially*; and, conſequently, our Mind, their Subject, is *Immaterial*. Which is enforced by this, that both *Paſt* and *Future* Parts of Time *exiſt* in the Soul when ſhe has a Notion of them; whereas 'tis direct Contradiction to ſay they can actually exiſt *in re* or in *Matter*: Add, That our Soul

Soul comprizes as much of Time as ſhe pleaſes in one Notion, as a Day, a Year, *&c.* which remains there as ſteadily, and grounds all her Notions about it as firmly, as if it were the moſt *Stable* Thing in Nature. So that the very Notion of *Succeſſion* is in the Soul *Permanently*, or *Unſucceſſively*; which is directly *contrary* to it's Nature as it paſſes in the *Material* World.

13. *Demonſtration* XI. The ſame may be ſaid of *Diſcrete* Quantity or *Number*. There is nothing in Nature but *Individuals*, each of which is properly an *Ens*, and conſequently, *Unum*; and therefore, if we put a *Multitude*, the *Unity* they had in Nature is *loſt*; ſince *One* cannot be *Many*; nor *Many*, *One*; and this is all the Unity we find among Individual Beings as they are in *Matter*, or *out of the Soul*. Now, when the Soul takes *Many* or *More* of theſe together; ſhe bundles up even thoſe Incommunicable, *Actual*, and perfectly Diſtinct Individuums, *at her pleaſure*; and tho' they were never *ſo many*, ſhe pitches upon what Quantity of them ſhe liſts to take notice of, and gives even their Singularities a *new* ſort of *Unity* in her Notion, which *Nature* never gave them; and calls this Notion which comprizes them all *Three*, *Ten*, or a *Hundred*, or what ſhe pleaſes. Which ſince it depends on her *Choice* how many ſhe will take of them, 'tis Evident, that this *Union* was not given them by the Being which they had in *Material* Nature, or *out of the Soul*, where they were altogether *Diſtinct*, and one of them has nothing to ſay to

Dem. XI. *Becauſe the Soul can* tye together *as many Singulars as ſhe pleaſes, in the Notion of* One Number; *of which the* Fancy *has no* Material *Reſemblance.*

the other. And, let it be noted, that this Union is not made, as *Universal* Notions are, by *Abstraction*, or our leaving out the *Particular* Considerations belonging to the *Species* or Inferiour Notion, and only taking in one *Common* Consideration found in them all, there being a fair *Ground* in Nature to consider them on that fashion; But this Colligation of many into One *Number* is a kind of *Union* of those *whole Individuums* in despite of the *multitude* of their Singularities; and a Reducing those Things which are ultimately Determin'd, Distinct and stand aloof from one another, as they are in Material Nature, to a *Close Unity*; compacted so *Indivisibly* and *Indissolubly*, that the least part added or detracted, that Unity is specifically *alter'd*, and presently becomes *another* kind of Number. Lastly, which makes this Point yet more Evident; We can have a Material Resemblance in our *Fancy* of Four, Five, or some small number of Natural Things; and have in our Heads a kind of *Picture* of them (as it were) standing *all on a Row*. But 'tis impossible for us to have such a Lively, and exactly-Just *Picture* of a Hundred, a Thousand, a Million, *&c.* so as to see clearly there is not *one* more or less; and yet we experience that we can have *most Clear*, *Distinct*, and *Exact Notions* of These, as well as we can have of Two or Three; Nor do we look upon those Great Numbers by the Eye of our Understanding, as a *Confused Heap* or *Multitude*, as it happens when we see a great Croud of Men standing together; but with a clear and perfect Discernment that they are *just so many*, not *one* more or less; and this as easily as we can know Four or Five.

Since

Since then, in the way of *Matter*, nothing can resemble a Thousand but a *Thousand*, (for the Resembler must be *some* sort of Number, otherwise it is not at all *Like* it; and, neither *One more* nor *less*; that it is must it self be a *Thousand*) it follows, that the Distinct and Exact Notions we have of very great Numbers, is *Immaterial*; and, consequently, the Soul, their Subject, is *such* also.

14. *Demonstration* XII. Come we now to these Notions which belong to the Head of Quality; which, because they are Innumerable, we will instance in Two of them, *Sensible Qualities*, and *Figure*. As for the First of these, If when we have the Notion of a *Sensible Quality*, v. g. Dry or Moist, the *Thing* or Body thus affected be in our Mind, and consequently the *Nature* of those Qualities, we have gain'd our Point, and prov'd it is in us *Immaterially*, it being evidently impossible a thing should have *two Material Manners* of Existing. Nor can these Qualities be there by some Material Representation or *Resemblance*; For what can resemble Dryness or Moistness? Whatever it be, it must be some other *Sensible Quality*; for, otherwise, it would be *utterly Unlike* it; and the same would happen, were it a Sensible Quality belonging to some *other* Sense than that of the *Touch*, v. g. were it *Whiteness* or *Fragrancy*, which belong to the *Sight* and *Smell*. 'Tis Evident then, that nothing but Dryness it self can represent Dryness *materially*. Wherefore, it must either be said, that Dryness it self is in the Soul Immaterially,

Dem. XII. *Because Sensible Qualities, tho' Innumerable, and contrary to one another, are in the Soul without* Disordering *her in the least.*

terially, or not at all; and yet, that we have it *in us*, we are satisfi'd, in regard we have it in our *Notion*, and can discourse of Dryness it self. Again, if Dryness, Moistness, and all other Sensible Qualities be in the Soul *materially* when she knows them; then, as they did in Material Nature affect their other Material Subject, according to the peculiar Genius of each, (by Ch. 6. §. 6.) so they must affect the Soul too after the *same Manner*, and make her materially *Dry* and *Moist*. And, moreover, since no Notions are ever blotted out of the Soul, she would also be *at once*, Moist and Dry, Hot and Cold, White, Black, Blue, Green, and of all Colours, Rough and Smooth, Fragrant and Stinking, Diaphanous and Opacous; and imbu'd with a thousand other *Contrary* Qualities; which since they could not be all of them Agreeable to any *Material* Nature, (each of them having a *peculiar* Constitution of it's *own*) they must needs Disorder, Distemper, and Corrupt it; the Effects of which the Man must necessarily experience, if the most Principal Part of him, the *Soul*, were made of Matter; and they would render the Compound affected with many Diseases: whereas yet none ever found himself in the least Distemper'd, Griev'd or Pain'd by having in his Mind the Notions of all these Opposite Qualities, and ill-agreeing Dispositions.

15. *Demonstration* XIII. This is farther enforced, because, were the Soul (which I confest to be our Knowing Power) *Material*, all these Opposite Qualities, when they are *in that Power*, or *Known*, must be perpetually Fighting, Contrasting and

Dem. XIII. *Because those Sensible Qualities do not fight and expel one another; as*

and Expelling one another out of their Subject; at least they would Refract one another's Nature, and make it otherwise than it was, to some Degree; as they do in Material Things, or Bodies. Whereas we experience that they amicably cohabit in the Soul; and are so far from *expelling* one another out of the Knowing Power, that they *draw* their Contraries *into it*; and each *lusters* one another as an Object, and makes it more distinctly Knowable; according to that Maxim, *Contraria juxta se posita magis elucescunt.* Wherefore, since to put those Sensible Qualities either *Themselves* to be in our Mind after the manner they are *in Matter*, or as Material *Similitudes* of them, is in every respect such Inconsistent Nonsense; they must be in our Soul *Immaterially*; or (which is the same) our Soul is an *Immaterial Subject.*

they must, were their Subject made of Matter.

16. *Demonstration* XIV. The same is Demonstrated (if possible) more evidently from the Notion of *Figure.* For the Soul has in her the Figures of *all* things that ever enter'd into the Senses, and can frame to her self Millions of *others*; Nor is any thing that is once in her (as will be prov'd) ever blotted out of her, but (while she is in this state and cannot work without the Body) they are reposited there *habitually* as it were, nor can be brought *actually* into Play till *re-excited.* Hence I argue thus: Were these Numberless Figures in her *Materially*, then each of them (by *Prob.* 6.) must make the Soul, their Subject, *such* as *themselves* are;

Dem XIV. *Because Innumerable multitudes of Various and Large* Figures *are in the Soul* at once.

are; Wherefore the Soul would be at once Round, Square, Triangular, Quadrate, Chiliagone, Conical, Cylindrical, *&c.* Nay, but an *Inch* Long, and yet at the same time as Long as a *Yard*, or a *Mile*; she having in her the Natures or Notions of all these. Whence also, (besides the manifest Impossibility of such a Position,) those Figures, interfering with one another, would, all of them, be *defaced* and *blunder'd*, and leave nothing but one Confus'd and Indeterminate Figure, of which we could never have *any* Notion: Whereas yet 'tis Evident by Experience that we have a *Clear* and *Distinct* Notion of *each* of them; and can judge and discourse about *each* of them as exactly as if we had none but *that one* Figure in our Mind. If it be reply'd by the Atheists, that our Soul being Material, these Figures may be in *several Parts* of her; besides the Incredibility that the Soul should have so many thousand several Apartments in her, and that one of them should just light into *that one* Part, and *no other* hit upon the *same* place and so confound that former; we may, moreover, reflect, that each of those Figures are not represented to our Mind in a *small* Imperceptible Extension, but in a very Visible or Large Appearance; and therefore, when there are so many thousands of them, their Quantity, so often multiply'd, would be *extended* to a vast Space *beyond* our Body, as was shown above §. 10. Wherefore it is concluded, that 'tis absolutely Impossible those Figures, thus clearly and distinctly known, should be in our Soul *materially*, or Quantitatively, or as such Qualities are in *Matter*; and that, therefore the Soul, their Subject, is necessarily *Immaterial*.

17. *De-*

17. *Demonstration* XV. We experience that we have in us *Universal* Notions, or rather Notions of an *Universal*, viz. of Man, Body or Ens *in Common*; and the same may be said of the *Summum Genus* of every Accident or Mode, *viz.* Quantity, Quality, *&c.* and their respective *Species*. We find we can discourse, nay write whole Treatises of each of those *Universals*, as such; nay more, that each of them has a kind of *Unity* belonging to it self, which it had not in Nature, or *Matter*, where there is found nothing but *Individuums* constituted and *Determin'd* by such a Complexion of Accidents; none of which are found in *Universals*, which are *Indetermin'd* and abstract from them all. Therefore this *Manner of Existence* which *Universals* have in the Soul, is *contrary* to the Nature of existing in *Matter*; and, consequently, both they and the *Soul*, by which, and in which, Universals have this manner of Existence, are *Immaterial*.

Demon. XV. *Because the Soul has in her* Universal *Notions.*

18. *Demonstration* XVI. The same is clearly Demonstrated from the Soul's Manner of Working by *Abstract* Notions. For Example, we can frame divers Abstract Notions or Conceptions of the Self-same Individual Thing; v. g. a *Stone*; which we can consider as Extended, Hard, Rough, Cold, Moist, Heavy, Round, *&c.* And thence have the Abstract Notions of Quantity, Hardness, Roundness, *&c.* Now, that which is signify'd by each of those Words being materially the Thing it self, (in regard

Dem. XVI. *The Thing is* in *and* by *the Soul* Divided *into such Parts, as* Material *Division cannot reach*

gard they have of their own Nature no Being, nor are Capable of Being of *themselves* alone) and yet none of them being the *Whole* Thing; it follows, that the Thing, by being thus *diversly* conceiv'd, becomes evidently, some way or other, *Divided* by our *Mind*, or as it is *there*: For no of those Parts after it is thus separated or Divided by the Mind is *not*, *in the Mind*, *Another*, since they are *deny'd* of one another: Quantity is not Weight, nor is Roundness, Roughness; and the same may be said of all the rest. Hence I argue. It is Evident, that there is some kind of *Division* of that Whole Thing made *in our Mind*, when the Thing is thus Abstractedly, Partially or Inadequately Conceiv'd; But this Division is not made after a Quantitative or *Material* Manner; for those parts of Body which are Divided *Materially*, do, after the Division is made, *exist apart* in Nature, and become so many *Wholes*, as is manifest in a Lump of Earth or Lead; whereas *these* Parts, *thus* Separated by the Soul, cannot *exist at all* but in the Whole and by *it's* Existence, having none of their own. Therefore, this Division made by the Soul, conceiving the Thing *by piece-meal*, is made after a manner not competent to *Material* Parts, or a *Material* Divider: Wherefore, this manner of *Division*, and, consequently, the *Soul*, that made it, and is the *Subject* in which 'tis made, is of an *Immaterial* Nature.

19. *Demonstration* XVII. This leads us to the Second Operation of our Understanding, *Judging*; which *Compounds* again those *thus-divided* Parts. *Judging* then is an Actual Re-

Demon. XVII. *Because the* Composition *the Soul*

Referring or Comparing the Predicate to the Subject, in order to see the Truth or Falshood in Propositions; which *Referring* (when either done interiourly in the Mind, or expreſt in Words) we call *Predicating*; whence also we *diverſely refer* those Predicates, which, as they are *in our Minds*, are *diverſely Referrable* to the Subject; as is seen in the Predicables of *Porphyrius*. But this *Referring Actually* one Notion or Thing to another cannot be perform'd by Matter, (as is prov'd above, §. 8, 9.) where we argu'd from the Notion of *Reſpect* in common. Again, All our Predication is a *Compoſition*, and such a one as answers to the *Diviſion* lately made, (which it presupposes) and therefore is of the *ſame Nature* with it. But, that Diviſion (as is prov'd §. 18.) could not be made by a Material Agent; nor, consequently, could this *Compoſition* which answers to it, and is of the same Nature, be made by such an Agent. Therefore the Soul, in which this Compoſition is made, is *Immaterial*. Of this Metaphyſical *Compoſition* and *Diviſion*, see Chap. 1. §. 23.

makes afterwards of theſe thus-Divided Parts it impoſſible to be perform'd by a Material *Agent.*

10. *Corollary* I. Hence is clearly seen the reason why Angels do not thus *Divide* and *Compound*, when they know, but all passes in them by Simple and Simultaneous Intuition, *viz.* Because they have no Abſtracted Conceptions; as having no Senſes which receive *Different* Impreſſions from Outward Objects, as we have; and therefore

Hence is ſeen the Reaſon why Angels do not thus Compound *and* Divide.

fore they cannot frame *Judgments*, as we do, by *Connecting* Notions or Predicating. Whence, they muſt either not know *at all*, which is againſt the nature of an Intelligence or Intellectual Creature, which is a *Pure Act*; or elſe they muſt know the *Whole* Thing at once Intuitively.

21. *Demonſtration* XVIII. But to come nearer that Operation of our Soul call'd *Judging*. All our Affirmative Judgments are (as Logick ſhows) made by the Copula [*is*,] which connects the two Terms: But 'tis impoſſible to conceive that what is meant by [*is*] ſhould be repreſented by a *Material* Reſemblance. A Painter may delineate *Ceſar*; but 'tis impoſſible to Pourtray by Particles of *Matter*, tho' never ſo artificially laid together, that *Ceſar* [*is*] or [*was*,] He may paint him Fighting, and (putting that Action had ever *been*) it would ſignifie he *was* once, becauſe What *Acts*, *IS*: But, what Pencil, or what Colours, can ever ſignifie that that Action ever [*was?*] This muſt come from an Intelligent *Mind*, which, having the Notion of [*Exiſtence*] in it, conſented it ſhould be ſignify'd by [*is*,] or [*was*;] or elſe it muſt ever remain Unknown, tho' *Apelles* had ſet himſelf to reſemble it. The moſt Delicate *Subtilty* of Parts can no more avail here than if it had been drawn in thoſe of the *largeſt* ſize; *Actual Being*, as we experience, *abſtracts* from, or is *indifferent* to *Greatneſs* and *Littleneſs*; and all the Materials which a Painter uſes are Indifferent to *Being*.

Demon. XVIII. *Becauſe what is meant by the Copula* [*is*,] *which is us'd in all our Affirmative* Judgments, *cannot poſſibly be ſo much as Shadow'd or Repreſented by any* Material *Similitude.*

Being and *Not-being*, and are equally apt to represent things that *are*, as things that *are not*. Add, that whatever is pourtray'd by *Matter*, must have *part after part*, or *one part out of another*; whereas the Notion of *Existence*, or that which is signify'd by the word [*IS*,] is *every way Indivisible*, and has *no parts at all*, as is shown, *Demonstration* 6.

12. *Demonstration* XIX. The same is (perhaps) more forcibly demonstrated from the Third Operation of our Mind, *Discourse*, or *Ratiocination*. For Firſt, this conſiſts of Propoſitions and Judgments, and therefore is prov'd, *Dem.* 19. and 21.) not to be performable by Matter. Secondly, *Diſcourſe* is the Deducing a Concluſion, from the *Connexion* which the two Extremes in the Premiſſes have with a Third; which kind of Connexion is call'd *Inference*, *Deduction*, *Proving*, *Argumentation*, *Ratiocination*; and, if the Medium be Proper, *Demonſtration*. *Diſcourſe* then being evidently ſuch a *Connexion* of Propoſitions, I ask, In what Soil or Territory in Nature do Propoſitions grow? Not in Material Nature; ſince no Diviſion or Compoſition of thoſe kind of Metaphyſical Parts, of which Propoſitions conſiſt, can be made in *Matter*, or performed by a Material Divider or Compounder, as has been lately ſhown. Again, to what Material *Cement*, or *Connecting* Virtue, conceiveable in Bodies, can this *Cloſe Coherence*, which (if the Terms be *Proper* and *rightly order'd*, is abſolutely *Indiſſoluble*) owe it's Origine? Nor to *Quantity*, whoſe Co-

Dem. XIX. *Because the Connexion of the Concluſion with the Premiſſes is above the Force of all Nature or Matter, and Impoſſible to be* Solv'd *or Broken.*

herence is *Continuity*; for this is by a great force *Diſſoluble*, whereas the Connexion we ſpeak of is *above* all Material Force; Nor can all the Strength or Nerves of Natural Cauſes, ſtrain'd to exert their utmoſt Efforts, not that of Canons ſhattering the Hardeſt-Walls, or of Powder riuing aſunder the moſt impenetrable Rocks, be able to *ſolve* a Good Argument, or tear in pieces the Connexion of it's Terms. Nor can their *Indiſſolubleneſs* be owing to ſome Tenacious or Glutinous *Quality*. Nor are thoſe parts of a Concluſive Diſcourſe hook'd or clung together by means of their *Figure*, as *Epicurus* pretended of his Atomes: Nor any way but by the Reaſon of the Sequel or Conſequence, which (as has been demonſtrated in my *Method*, B. 3. L. 1. §. 3.) is built on a ſelf-evident or Identical Propoſition; which *Firſt Truth* is ſo Invincibly Strong, that ſooner may all *Material* Nature crumble to *Duſt*, and be reduced to a *Chaos*, than ſuch a Propoſition can be *Solv'd* or made *Falſe*. Wherefore *this* Connexion of Notions found in our Judgments which are *True*, is of a Strength *above* all *Matter* or *Quantity*; and of a *more Stable*, and, conſequently, of a *Superior* Nature to all *Material* Beings: Whence follows, (that both *It*, and the *Subject* in which it is, the *Soul*,) are *Immaterial*.

23. *Demonſtration* XX. The ſame is evidently deduced hence, that all the Notions in the Soul are moſt determinately ſuch to an *Indiviſible*; even tho' they be of things which in their own Nature, as they ſtand in *Matter*, are Indeterminate. For Example: There is

Demon. XX. *Becauſe all the Notions the Soul has, are Conciſe and Exact, even to an Indiviſible.*

is no Body in Material Nature which is exactly or Mathematically Square, Round or Triangular, by reason of the perpetual turmoil of Natural Causes Acting and Re-acting; which, making Impressions upon one another, are perpetually altering their Surfaces or Figures: Nay, tho' Art does it's utmost to assist Nature by drawing Figures with the most Exact Instruments, yet a good Microscope will tell us, that there will be still Extancies, Cavities and Irregularities, which agree not with the Figures which are in our Minds: Whence were they not more accurately generated in our *Minds* than they can be drawn in *Matter*, all our Mathematical Demonstrations, which proceed upon their being such to an *Indivisible*, would be render'd Inconclusive. From hence it comes, that we fancy to our selves Points in *Lines*, and *Instants* in *Time*, which are *Indivisibles*. Nay, 'tis Evident, That *all Notions* whatever do admit of no *Degrees*, but are *indivisibly such* as we conceive them; and are like to Numbers, in which the *least* Addition or Detraction alters it quite, and makes it *another*: Which appears hence, because every least Degree in any of them, if known by us, is a *New Respect*, or a *New Consideration*, that is, a *New Notion*. Whence is concluded, That the Subject, our *Soul*, which gives these Modes an Indivisible Being *in her self*, which they had not in *Matter*, is also it self of an *Indivisible* and *Immaterial* Nature.

24. *Demonstration* XXI. Hence is demonstrated, that the Soul is of her own Nature a *Pure Act*; it being the Property of the *Act*

Demon. XXI. *Because the Soul is a* Pure Act, *and therefore* Immaterial.

to *Determine*, and of the *Power* or *Matter* to cause *Indetermination* and *Confusion*; Whence follows, that that which Determines *most perfectly*, or to *One Indivisible*, has *no Matter at all* in it; but is of it's own peculiar Nature, and, consider'd according to her self only, a *Pure Act*, and therefore *Immaterial*.

25. *Demonstration* XXII. Numberless are the Demonstrations, and (to the shame of Atheists be it spoken) as many as the Soul has particular *Acts* or *Objects*, to evince her Immateriality, and consequently, her *Immortality*. I have rather *hinted* a *few* of them here, than endeavour'd to enumerate them *all*, or pursue them home, as they might deserve. Only I hope, that the Grounds I have laid, and the Way I have taken in my Proofs, may excite some others to add many *other* Demonstrations, (as occasion invites) and *enforce* these I have here touch'd upon, to a fuller and clearer Eviction of this Preliminary Point to *all Religion*. I shall only add this Last Demonstration. We have Notions in our Minds of Indivisibles, of Negations, Privations, of Non-Ens, of Chimera's, of Chrystal Mountains, a Golden Earth, and innumerable such, which we can frame to our selves at pleasure. We are most Certain, all these are in our Minds, as *Objects* of our Simple Apprehensions; because we know, and have *in us* the *Meanings* of those Words which signifie them; as also, because we can, by our *Judgment*, *admit* some of them as *Possible*, and *reject* others as *Impossible*; which we could not do, unless we had the Na-

Demon. XXII. *Because the Soul gives a kind of* Being *to* Non-Entities *and* Chimeraes, *which can have* no *Existence in* Nature.

ture

tures (as it were) of each of them in our Understanding *before* we come to *judge* of them; otherwise we should Admit and Reject *we know not what*, nor *why*; which we are sure we *do not*. Nay, we can by a Reflex Act, have a Notion of their Formalities as Distinct from, or Superadded to the Subjects they are conceiv'd to affect: Now none of these, (*formally* conceiv'd) can, with any shew of Sense, have any Being in *Nature* or *Matter*, some of them being formally Non-Entities, others Chimerical, which is in a manner the same. Therefore this Distinct Being they have in our *Mind*, as Objects of our Simple Apprehension, is most incontestably *Immaterial*; and therefore their Subject, the *Soul*, is *such* also.

To clear the Meaning of some Words we have us'd, and to meet with some Objections, I thought fit to subjoyn these following Notes.

26. *Note* I. I fear that when we say, the Soul is of an *Indivisible* Nature, some Readers who are not well vers'd in Metaphysicks, should be apt to apprehend that we take the word [*Indivisible*,] in a *Mathematical* Sense, and mean she is Indivisible as a *Point* is; or so little, that there is not Space enough for the least possible Divider to come between the Parts of it, and, so Divide it: And hence they may imagine it Inconceiveable, that all these several Notions or Natures of things which are in our Knowledge, and so many Innumerable Operations should all be Compriz'd and Transacted in so narrow a room as is a *Point*; or a *Quantitative Indivisible*. But the thing is quite otherwise. Those kind of Indivisibles, call'd

How some do mistake the Nature of the Indivisibility *attributed to the Soul.*

Points, and ſuch like, have no *Poſitive* Being in Nature; but, becauſe we muſt conceive a Finite Line, whoſe every Part (it being ſome Quantity) is *Diviſible*, has an *End*; hence, this *End*, or (as we may call it) *No-farthermoſs* of Quantity is *no Quantity*, and therefore (Quantity being Diviſibility) it is *not Quantitative*, nor *Diviſible*, but *Indiviſible*. Now, thoſe *Ends* or *Not-Beings* of Quantity we call *Points* or *Surfaces*, according to the Reſpective Quantities which they are conceiv'd to *terminate*. So likewiſe *Continuative* Indiviſibles, which ſome do imagine in Quantity, and ſuppoſe them to be in the *midſt* of all Quantitative Beings, can mean no more in any good Senſe, but that, let us divide any Continu'd Quantity where we pleaſe; the *Parts*, when Divided, becoming ſo many *Wholes*, will, for the ſame reaſon, be each of them *Terminated*, as that *Greater Whole* was; Whence ſome conceit, that *theſe* reſult, as it were, from that Diviſion; only they change their Office, and are become *Terminative* now, whereas they were before *Continuative*; and that they were *potentially* in that Former Whole before, and are only of late *Diſcluded*. For, Becauſe we call this ſort of Quantity *Continu'd*, it being the Genius of ſuch Miſ-Speculaters, whenever they are at a plunge, to invent ſome New Entity to do the Job, they cannot apprehend how Quantitative Parts ſhould *cohere*, but by this Cement of *Continuative* Indiviſibles. Not conſidering that 'tis the Nature, Entity, or Unity peculiar to Quantity, to be Continu'd *of it's ſelf*: For, it's *Eſſence* being *Diviſibility*, and what's *Diviſible*, or has only a *Power* to be Divided quantitatively, (or a Power to be *made More* according

to

to the Reſpect of Quantity) *not being Actually thus Divided*; and, what's *not Actually thus* Divided, or *made more*, is (out of the force of the Terms) *Actually One* according to the notion of Quantity, which kind of Quantitative Unity we call *Continuity*, to contra-diſtinguiſh it from *Diſcrete Quantity*, the Parts of which are *actually* and really Divided and Separated, and only *Ty'd* into One Number by the Operation or Conſideration of the Mind, as is ſhewn above: Hence, whatever Bodies have Quantity in them, are by *It*, as by the *Formal* Cauſe, *Quantitatively One*, or *Continu'd*, without any other aſſiſtance. Another Reaſon, or rather the main Errour which led thoſe Schoolmen into that Groundleſs Conceit, was their Fancying that there are *Actual Parts* in every Compound, particularly in *Quantity*; the contrary to which is Demonſtrated, Ch. 1. §. 27. No wonder then, ſuch a Fundamental Truth in Metaphyſicks being violated, thoſe Gentlemen have faln into theſe abſurd Tenets about *Indiviſibles*; eſpecially being apt to conceit, that whenever we have a diverſe *Conception* or *Notion* in our Mind, there is a *New* Entity *in re* anſwering to it *adequately*; even tho' ſometimes the Object of that Conception be purely a *Non-Ens*.

27. *Note* II. When therefore we ſay, that an *Angel* or a *Soul* is *Indiviſible*, however we are forced to uſe a *Negative* Manner of Expreſſion, becauſe we have no *Proper* Notion of a *Spiritual* Subſtance; we do not *intend* to expreſs by that word a meer *Negation*, as we did in thoſe Indiviſibles call'd *Points*; but the *moſt Poſitive Being* that can be,

The Proper and True Senſe in which a Spirit *is ſaid to be* Indiviſible.

be, next to that of GOD himself. Which I shew thus. *Ens*, and all other Common Notions, (as is Demonstrated in my *Method to Science*, B. 1. L. 3.) is Divided by *More* and *Less* of the Common Notion of *Ens*; or, by being *more Capable of Being* or *Existing*. Thus far Logick; which teaches us how to Divide our General Notions by *Proper*, or *Intrinsecal* Differences: The Supreme Science of Metaphysicks, which treats of the *Essence* of Things, takes up the Thesis, and pursues it thus. The Essence or Nature of *Body*, consisting of *Power* and *Act*, or *Matter* and *Form*, has, consequently, in it's Bowels a Ground of *Separability* of one from the other, or of *Dissolution* and *Destruction* of that Compound *Ens*; whence it is *Less Capable of Being*, as having a constant *Capacity of Not-Being* woven into it's very Nature: Whereas, the other Species of *Ens*, [*Spirit*,] being of it's own peculiar Nature, or as 'tis contradistinguisht from *Body*, a *Pure Act*, without any *Power* in it to become *another Ens*, that is, without *Matter* in it; has, on the contrary, no *Composition* in it, nor *Power*, by means of which it might come to lose it's *Act* or *Form*; and, therefore, it is of it's own Nature *Indissoluble*, *Incorruptible*, and *Immortal*. The very Terms evincing, that what has *no Composition* in it as to it's *Entity*, is of it's own Nature Incapable of *Dissolution* as to it's *Entity*; that is, (not *Mathematically Indivisible*, as our former Note shew'd, but) *Metaphysically* or Entitatively *Indivisible*; and therefore not obnoxious to lose it's *Unity* or *Entity*. Wherefore, the best, most Positive, and most Proper Notion we can have of a *Spiritual* Being, is, that it is a *Pure Act*, which has an Incompara-

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bly *Greater* Capacity of Being than *Body* has; and consequently it is of a *Superiour* and far more Noble Nature in the Line of *Ens*. Whence follows, that it comprehends *eminently* in it self the whole *Inferiour* Nature of *Body*; and, being a *Pure Act* essentially, and consequently essentially *Active*, (or rather *Acting*) it has a Power or Virtue in it, (if nothing hinders it's proceeding to Action) to order, dispose of or alter that Inferiour and meerly Passive *Ens*, [*Material Nature*,] as it pleases.

28. *Note* III. The Spiritual Nature of the *Soul* then *transcending* in it's *Essence* this Corporeal World, made of the Perishable Rubbish of Base *Matter*; and, thence, *containing* in it self after a manner Proper to it's own Nature, that is *Intellectually* or *Indivisibly*, (taking this word as explain'd above) all the Natures, Powers, Modes, Operations, Existence, Duration, Succession, *&c.* that ever did or can belong to Material Nature: there can be no wonder that all these (as we have shown in our several Demonstrations) are compriz'd, and can exist in the Soul's Spiritual Nature, as in a Higher Orb of Being; comprehending, *after it's manner*, all that can be in the *Lower* and *Narrower* one of *Body*. Nor can it shock any considerate Man, that the Operations proper to the Soul should be inexplicable according to *Physical* Principles, or transcend the Notions of Bodily Substances, and their Modes, which we receive by means of the Senses and the Phantasms they imprint, which makes them so unsuitable to Fancy; and yet I

That 'tis consonant to the Nature of the Subject that the Soul should contain *Corporeal Nature, and it's Modes*, Indivisibly.

am ſure this is all that the Impugners of this Doctrine have to build upon or object: For, *not one* Objection drawn from a Metaphyſical *Medium* did they ever produce; tho' nothing is more Evident, than 'tis, that only *Theſe* can have any force againſt *us*, or do *them* any ſervice.

29. *Note* IV. As my Firſt and Second Note ſhow, how groſly thoſe ſhort-ſighted Speculaters do miſtake, while they conceit that the *Eſſence* of the Soul is *Indiviſible* after the manner of a *Mathematical Point*; ſo they fall into a parallel Errour, by miſunderſtanding me, when I ſay, that all the *Operations* of a Spiritual Nature are perform'd *in an Inſtant*. For, they imagine, that I mean by the word [*Inſtant*,] an Indiviſible of that *Succeſſive Motion*, call'd *Time*; Whence their Fancy is ſtunn'd, and they are at a ſtrange Wonderment to conceive how ſo many ſeveral Acts, following (as it were) and depending on one another, can be begun and ended in one *ſuch* Inſtant. Whereas, tho' I uſe the *Word*, partly, (arguing *ad hominem*) becauſe *They* do ſo; partly, becauſe 'tis hard to find another Word to ſignifie the *Oppoſite* to *Succeſſion*; yet I mean there by the word [*Inſtant*] ſuch an *Indiviſible Duration*, as is directly *Contradictory* to the whole Nature of *Quantitative Succeſſion*, and *correſponds* (if that improper word, which ſignifies a kind of *Commenſuration*, may be here allow'd) to *all* the Succeſſive Motion Bodies ever had, or can have; nay, which eminently *comprehends* it *all*, under the Notion of *Duration*, (as was ſhown lately) as the *Eſſence* of a *Spirit*, being of

In what Senſe we are to take the word [Inſtantaneous,] *when we ſay the* Operations *of Pure Spirits are* ſuch.

of a *Superiour* Nature, does (as was ſhown lately) eminently comprehend in it ſelf the *Eſſence* of *Body* under the Notion of *Ens* or *Being*. Nay, it ſeems to differ from *Eternity* (which is the Duration proper to *GOD*, and which in an Inferiour Degree it reſembles) only in this, that it does not include *Impoſſibility of not-being*; for it centers in it ſelf all the Differences of *Time*, Paſt, Preſent and Future, by comprehending them *all*, and therefore is call'd *Æuiternity*. Wherefore, when I ſay that all the Spiritual Operations of a *Spirit* are in an *Inſtant*, I only mean, that they have ſuch a Duration as befits a *Pure Act*, which being devoid of *Matter*, and, conſequently of Quantity, can have *no Succeſſiveneſs* in it. Whence, purſuing *duely*, and keeping *ſtrictly* to the Reflex Notions I have of *Spiritual* Nature as contradiſtinguiſht from that which is *Material* or *Corporeal*, and from the Duration Proper to each of them, I muſt beg leave to recede, in this particular, from ſome Philoſophers and Divines of moſt celebrated Fame, and Greateſt Eminency; and to declare, that I cannot at all conceive what a *Firſt* and *Second Inſtant* in the Duration of a *Pure Act*, (or a *Spirit*) can ſignifie. For, ſince their Duration has no *Parts after Parts*, as the *Succeſſive* Duration of *Bodies* has, if it *endures* or *is* at all, it has it's *whole Duration*; and, ſo, all *Second* and *Third* Inſtants are Inſignificant, and ſeem to have their Origin from an Imaginary Correſpondence to a Mathematical Inſtant of Time; which Miſtake we have lately rectify'd. And, ſeeing *Succeſſion*, in what ever Thing or Mode of Thing it is, muſt ſignifie *Part after Part*, which (as both Logick and Metaphyſicks demonſtrate,) is the very Notion of

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Quantity; whoever puts *Succeſſion*, or *Part after Part*, in any Modes belonging to a *Pure Act*, or a *Spirit*, does put thoſe Modes, and, conſequently, it's *Subject*, to be *Quantitative* or *Material*; that is, he puts A *Pure Act* to be *no Pure Act*, which is a Contradiction.

Laſt Demonſtration, *Concluding the Whole Point; That our Soul, it being ſo* manifeſtly *and* manifoldly *Demonſtrated to be* Immaterial, *is neceſſarily* IMMORTAL.

30. From the foregoing Demonſtration, that the Soul is *Immaterial*, our Grand Concluſion is Demonſtratively evinc'd, That *Man's Soul is* IMMORTAL. Firſt, Becauſe, being Immaterial, ſhe is a *Pure Act* in the Line of Being; whence ſhe has *no Compoſition* in her under the Notion of *Ens*; only which can render her capable of *Diſſolution* or loſing her *Unity*; and, conſequently, her *Entity*. Secondly, Becauſe *Matter* is the only *Power* to become a *New Ens*; and, conſequently, the only Principle of *Corruption* or *Mortality*, that is, of Mutation according to the Notion of *Entity*, as has been demonſtrated, Ch. 1. §. 19. Laſtly, Becauſe for what reaſon Bodies are *corruptible*, *viz.* Becauſe, they are compounded of *Matter* and *Form*; for the ſame reaſon, the Soul being *Immaterial*, or a *Pure Act*, is *Incorruptible* or *Immortal*. So that we may as well deny that Bodies can be *Corrupted*, as affirm, that the Soul *can die* or *ceaſe to be*; either by her *own* Nature, ſhe having no Ground of *loſing* her Being, in her own Intrinſecal Conſtitution; nor by the *Operation* of all Natural Cauſes; becauſe all *their Action* has *Paſſion* anſwering to it, which cannot be produced, when there wants the only *Paſſive* Principle, *Matter*.

She

She can then only loſe her Exiſtence by the Omnipotence of her Great Creatour working *Miraculouſly*; nor, can it be, that it ſhould work this; unleſs it be Agreeable to his other Divine Attributes; and it has been as yet never ſhown by any, that Annihilation can *conſiſt* with them; but, on the contrary, it has been ſhown by us, that it is highly Repugnant to them. See *Raillery Defended*, from Pag. 41. to pag. 52.

MEDITATION.

AT length, my Soul, after a tedious Journey of thy Thoughts, travelling thro' all the vaſt Regions of thoſe Inferiour Eſſences of Bodies, thou haſt arriv'd at thy Self. *Thy* Individuation, *which gave thee thy* particular Degree *of Rationality, is, in this State, beſt learn'd from thy* Material Compart; *to whoſe* Pre-exiſtent *ſize and pitch thou waſt* adjuſted; *but thy Peculiar* Nature it ſelf, *can only be known from the Genius of* Interiour Operations *as they* proceed *from* Thee, *and are* Proper *to* thee. *But, how, or by what Vehicle, came the Knowledge of thoſe Operations into thy Underſtanding? They are, as has been ſhown at large,* Immaterial, *and of a Contrary Nature to Quantitative Beings; whence, they could not enter by the* Senſes, *nor be imprinted as thoſe Natural Notions were which were* Directly *Stampt in thee. Nothing therefore but thy own* Reflexion, *comparing* thy Operations *with thoſe of* Bodies; *and ſeeing* Theſe *to be of a quite Contrary Genius to* Thoſe, *could give thee this knowledge of thy ſelf.*

That the Nature of our Spiritual part, the Soul, *can only be known by* Reflexion; *, and, therefore, to diſcourſing of It we muſt Tranſcend our* Senſes, *and* Corporeal Phantaſms.

Which

Which shews that the First Lesson to be learn'd by all those Speculaters who study Thee, *is, that they must* abstract *from* Fancy, *and* lay aside, *and* transcend *all the Objects of our* Senses *and all Corporeal* Phantasms; *otherwise they can never reach thy* Indivisible *Essence; the want of knowing which Preliminary Rule has made so many Unskilful Thinkers* degrade *their own Soul from the Dignity which the Author of Nature has given it; and to apprehend it to be* Material *or* Mortal. *'Tis only the* Connexion of Notions, *(the Proper Act of the Comparing Power, call'd REASON) in which all* Formal Truth *consists, which could* elevate *thy Thoughts above these* Baser Objects, *and bring thee to frame a Just Conception of* thy Self. *Our Body cannot see it's own Face but by* Reflexion *from a Looking-glass; No canst thou gain knowledge of thy Immaterial Essence, but by the Spiritual Mirrour of thy own Understanding; which* Reflects *thee upon thy self, by considering the nature of thy* own *Interiour* Acts, *and how they* differ *from those which are produced by* Bodily Substances. *Nothing is easier to discern than 'tis, that all* Corporeal *Operations are perform'd* Part-after Part, *and therefore have* Parts *or* Quantity *in them. Nor is any consideration more facil and obvious than to conclude thence that their* Subjects *are, of their own Nature,* Dissoluble, *Perishable, and (if they be Living Things)* Mortal. *And, I may presume, we have seen Demonstrations enow alledg'd to manifest, that the* Operations *of our* Soul, *and of all the* Objects, *as they are* in her *when she knows them, and consequently, our Soul* her self, *which is their* Subject, *is of a quite* Contrary, *or rather* Contradictory *Nature; and, therefore, is Incorporeal, Immaterial, Unquantitative, Indissoluble and* Immortal. *Now,*

'tis shown, §. 4. *That the Natural Notions of all Mankind who use even* Common Reflexion, *does in a manner* imbue *us with this Sentiment. Which renders the Atheists void of all Excuse; and gives us just occasion to fear that 'tis* Perversity *of* Will, *and not* Weakness *of* Understanding, *which makes them disacknowledge it. They would live like Libertines and at large, or, as the Scripture expresses it, like* Sons of Belial, sine jugo; *hence, placing all their Affections on the Pleasures or Interests of this Life, they are loath to think there should be any Future State, in which they should be call'd to an account. The Goodness of Rational Nature which their Creatour had given them, could not but inform and upbraid them that they had* deprav'd *that Nature, and* wrong'd *the Best Order of the World by such licentious Debaucheries. Wherefore, their Thoughts, (as St.* Paul *says) thus* accusing themselves *by the Instinct of the* Law writ in their hearts, *they endeavour'd to stifle all those Truths which could put them into an apprehension of a future reckoning; and thence they willingly entertain'd the opinion, that there being no* survivency *of the Soul, Death would Seal an* Amnesty *for all their Extravagancies, and cancel all their Debts. And, for the same reason, they were loath to think there was a* GOD *who govern'd the World; lest, being* Just, *he should severely punish them for* abusing *the Nature he had* given *them, and for* violating *the Universal* Law *of the World which he had* establisht.

The Unreasonableness of Atheists.

But, leaving those poor Misereants as Objects of Pity, *after we have charitably endeavour'd, to our best Power, to* rectifie *and* convince *their* Reason;

What Obligations are incumbent on

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et us, (which most concerns us) look home to our selves; *and take care that* We, *to whom God has given the Knowledge (or Belief) that our Soul is* Immortal, *be not* beaten *with* many stripes *as They, if we neglect to guide our lives according to that Principle which we profess and acknowledge to be True; than which, if it be a Truth, 'tis Self-evident, that nothing can more* highly, *or more* nearly *concern us. The more* Evident *it is, the more indispensable obligation it lays upon us to* follow *it in our* Practice, *and the more* Inexcusable *we shall be if we* neglect *that Duty. Our own Clear Reason has shown us that our Soul, it being of a* Spiritual *Nature, or a* Pure Act, *is* Superiour, *and, in the Heraldry of Being, of a far* Nobler *Extraction than is all this Great Heap of Rubbish,* Matter; *and, therefore, of more Intrinsick worth than all this Visible World. Not an* Operation *of thine, not an* Object *that is in thy Knowing Power, but, if well reflected on, informs us* clearly *of this Great and most Important Truth. How Unreasonable then, and Unnatural would it be in us not to bestow our* Chief, *if not* Only *care, to provide for the Eternal Welfare of our Soul, which is so Precious in it self; and so neerly ally'd to Us, that 'tis a* Part, *and by far the* Best *Part of this Thing we are, call'd* Man: What will it profit a Man *(says he who is the Eternal Wisdom)* to gain the Whole World and lose his own Soul? *How* Senseless *and* Foolish *must we appear in the Sight of* GOD *and the* Angels *to prefer the Conveniencies of this* Momentary *Life, (for all Time, could we live while it lasts) is but a* Moment *to the* Endless *Duration of a Spirit before the Means to* live Eternally *Happy in the Other*

us, who know *and* acknowledge *our Soul to be* Immortal.

How Vile, *to enslave our Affections here to Riches, Corporeal Pleasures, or Airy Honour, which are so infinitely* below *us, being indeed nothing but Shining Clay, well figur'd and colour'd Earth, and Articulate Air; which are, perhaps the* Basest *of all Material Beings? What* Generous *heart, if not infatuated even to Madness, would so* debase *his Dignity as to* subject himself, *and all his dearest Concerns, to his* Underling *or* Slave; *and such a Slave as will certainly* ruin *him by his* over-kind *Condescendency?* Knowledge *and* Virtue *are the Only True, and the best Perfections of our Soul, while she is in the Way to her* Last End: *Whence we may be Certain they are Agreeable to her Nature. The Increase in* these *gives her Growth and Strength; and, consequently, must* advance *her towards the Right End for which Nature ordain'd her: Whereas, what's made of this corruptible Trash,* Matter, *must needs* depress *her* High-born *Nature, and* disgrace *her* Extraction. *Indeed, those Material Creatures, may, by our Sober use of them, serve as* Drudges, *to assist our other Compart, the Body, with necessary* Conveniencies. *They may also be a means to raise the Soul to the Knowledge of her self and her Great Maker; but, if we affect them farther than as they are subservient to those* Laudable *Ends, we shall put the Order of the Creation out of it's Frame; and* (Irrational Love, *especially if Excessive, being a* perfect Slavery) *we shall invert the Gradual* Series *of Beings of which the world consists, turn the Climax of Causes with the heels upwards, and make our Soul* servilely truckle *to those* Despicable *things which were made to do her* Homage.

Lest

Our former Demonstrations for the Immortality *of our* Soul, *summ'd up, and Recapitulated.*

Leſt our Fancy not much aſſiſting our Memory in things above us, we may forget what we lately demonſtrated, of how ſurpaſſing an Excellency and how Refin'd a perfection of Being our Soul is, above *this Droſs of Matter, of which our Bodies are kneaded; let us review once more the Product of ſome of our moſt Attentive and Deliberate Thoughts.*

We have ſeen it clearly Demonſtrated, that our Soul's Capacity, *(which is of* Knowledge) *contrary to the Nature of* Material *Containers, is* Infinite; *Whence ſhe is ſo far from being fill'd by the acceſſion of ſuch Objects as this Material World can afford her; that even* now, *while* here, *they ſerve but to* enlarge her ſaid Capacity; *that is, to* encreaſe her Thirſt *of knowing* ſtill more: *From which follows, that in her* future State, *when ſhe is* all Mind, *and* conſtantly, *and moſt eagerly Attentive, and addicted to her only-Natural Perfection, Knowledge; ſhe will, being then a* Pure Act, *and operating accordingly, ſtrain her incredible Activity to attain the Sight of the* Firſt Cauſe *of all things, and to know what he is* in himſelf; *and thence muſt remain ever in a vehement Longing and Tormenting Diſſatisfaction, unleſs ſhe attain that only Soul-ſatiating Contemplation of Him who is* Infinite Truth *and the* Firſt Cauſe *of all thoſe Created Effects, the Knowledge of which tranſported her with ſuch an Inſatiable Deſire of ſeeing him.*

We have ſeen, that as the Pureſt and moſt Refined Gold *cannot incorporate with Duſt, the Natures or Qualities of* Corporeal *Beings, when in thy Knowing Power, cannot* mingle *with thy* Purer *and* Nobler *Eſſence; nor, (as Proper and Connatural*

Affections

Affections do use) alter *it or bring it to their Nature: But they stand* aloof *from it; and, tho' they be* in thee, *yet they keep their Distance; and, contrary to the Genius of* Corporeal *Modes, they are there* as Objects, *that is, as* Other Things, *or as* Distinct from thee.

We have shown, that by our Apprehending what [Existence], *or* Actual Being, *is, (which 'tis Evident we do, since we know the* Meaning *of those words) thou hast the* Nature *of* Existence *in thy Knowledge, that is, in thy* self; *which is impossible to be shadow'd or* represented *but only in a* Spiritual Mirrour; *Nay, by having what's meant by the word* [Existence,] *in thee, which* Abstracts *from all* Limited *or Particular* Manners *or Degrees of it, thou hast in thee the Nature of Existence* in Common, *or in it's* whole Latitude, Unconfin'd *to this or that Subject; which demonstrates that thy Nature is Capable to comprehend the* whole Creation; *and to see clearly even that Soveraign Being it self, whose Nature is* Unconfin'd *or* Infinite Existence.

We have seen by thy framing Respects *of one thing to another, that thou hast in thee a Power of* Ordering *them; and, consequently, the Nature of that* Order *it self; whereas there is nothing in the Material World but so many* Singulars; *each of which is ultimately Determin'd by it's Individuating Principles; and, therefore, is* Independent *and* Absolute *in it self, without the least* Reference *or* Actual Respect *to one another.*

We have seen clearly demonstrated, that thy Essence is Superiour *in the Line of Being to the whole Nature of* Continu'd *Quantity, tho' stretcht out to*

the vaſt Expanſion of the Heavens, *and even as far as the World's* Surface; *and that thy Knowing Power is able to fathom it all, without* ſtraining *it's* Capacity *beyond it's reach. We have ſeen alſo how it is capacious enough to contain the* whole *Nature of* Diſcrete *Quantity, tho' it fills all thoſe Boundleſs Rooms in the Long Row of* Number, *algebraically repeated. All thoſe ſhort* Items *of particular Times and Places, ſumm'd up into* one Total, *are* compriz'd, *and writ* in ſhort hand, *in thy* Indiviſible Eſſence. *The whole Progreſs of* Motion *and* Time, *and it's Untraceable Antiquity from the Firſt Winding up the Clock of Nature till it's Line is run out at the World's laſt Period, when the ſick* Tapour *of dying Nature, and the* Eye *of the World, (the Sun) ſhall begin to* wink, *and become* bloodſhot, *till 'tis darken'd and Extinguiſht; All this Long Race of* Time, *I ſay, is far too ſhort to be commenſurated with thy* Eſſence *and* Duration. *The* Former *ſort of Quantity is but as it were a* Point, *the later but an* Inſtant, *when reſum'd after an Indiviſible manner in thy Comprehenſive Being. All the* Permanent *parts of the* one *are in Thee without the leaſt* Extenſion *or* Diſtance, *and all the* Succeeding *Parts of the* Other, *whether Paſt or Future, when veſted with thy* manner *of Being, amount but to one ſtill-Preſent* Now. *Nor can this ſeem Incredible to any Chriſtian; ſince we all hold that Spiritual Natures are Capable of ſeeing* GOD's *Eſſence* as in it ſelf; *which (as is Undeniable) infinitely ſurmounts all the whole Machine of this Material World.*

We have seen that all Physical Qualities do enjoy, when in thee, another *manner of Being; and assist Thee, their Subject, after a quite different way from what they had when they were in* Material *Nature. The* most Opposite *ones, which are perpetually* contrasting, *and restlessly striving to expell one another; do, by thy* Soveraign *Power, remain* at peace *in thy* Steady Essence; *which is of so* High *a Dignity to be* mov'd, *or disturb'd, by their* Petty Quarrels.

We have seen that thy Abstracting *Power can divide these Lower Beings more Subtilly than can the Operation of Fire, or any Chymistry of Nature assisted by Art; and can take in pieces their very Essences, and the Essences of their several Modes, by casting them into their Metaphysical Parts; which are too delicate for our Bodily Sight, tho' assisted with the best Microscopes, to discern or make Observations how they* differ: *Each of* which Parts *so (tho' naturally Impartible) have a Distinct Being given by Thee; and can be wrought upon by thy Understanding, as if they were so many* Wholes; *and this, with that* most perfect Distinction, *that they do not in the least interfere,* in thee, *tho' they are All of them confusedly blended as they stand in* Rude *and Unpolisht* Matter.

We have seen, how, by the cement of Existence, *exprest by the short Monosyllable* [is,] *thou dost; in thy Comparing Power, (the Laboratory where Truths are fram'd)* re-connect *those* thus-divided *Parts into Propositions; and this, with an* Union *so* Close, *that 'tis absolutely* Indissoluble *by the* utmost *Force of all the Causes in* Nature. *Nay, that thy Spiritual Essence can in some manner,*

Create, *by giving a kind of* Being *in Thee, to* Not-Beings *or* Nothings.

In a word, we have seen, that all the whole *Material World, and every* Part *of it that ever came to thy Knowledge, do enjoy a* New *sort of Being in Thee; and such a one as is* contradictorily *Opposite to the Being they had in their* Material *State.*

All these high Prerogatives, dilating *thy Essence and Duration to a kind of* Infinity *above this* Narrow *World, we have found clearly to be no more but thy* Just Due; *however Unreflecting Atheists, whose groveling Souls, immerst in Matter, cannot, or will not, raise themselves above Fancy, do use their misemploy'd Foolish* Wit, *(as the World calls it) to devest themselves of their own Dignity, and, like so many worst* Felons de se, *by maintaining their Soul is* Mortal, *do give themselves to be Guilty of* Eternal Death; *or, (which is worse than Death) of* Annihilation, *by granting their Souls incapable of* Surviving. *But let* us, *to whom the Providence of our Good Maker has indulg'd these* Clear Informations, *make our Right Use of them. Since these are Great Truths, let Truth have it's* Due Effects. *'Tis so Gross an Errour, that it is below Confute, to imagine, that* any Truth *is an* Idle *and* Fruitless *Speculation. The Knowledge of Truth in* Particular *things, does, of it's own Nature, tend to direct our* Outward *Actions; and* Universal *Truths (such as these are) do naturally conduce to* enlarge *our Soul,* raise *it to High* Contemplation, *and to breed in us Con-*

The most Important Use we ought to make of this Doctrin, That our Soul is *Immortal.*

formable

favourable Affections. *Since then we have the best reference Clear Demonstration can give us, that this Material World is* below *our* Essence, *'tis most fit we should esteem it to be also* below *our most* Serious Thoughts *and our* Best Affections. *Let us* emancipate *our selves then from the* Slavish *Adoration, with which Worldlings devote themselves to this Dull and* Senseless Idol. *And, seeing Evident Reason has perfectly convinced us there is no shadow of Likelihood that our Soul is* Mortal; *let us bend all our carefullest Endeavours to provide she may be happy in her* Eternal *State, when she comes to be Sever'd from her* terrene habitation, *and has got clear of her Body, and this World, nay, is got* above *it; which is the* only True Wisdom. *To the Consideration of which State of hers we advance in our next Discourse.*

Transnatural Philosophy:
OR,
METAPHYSICKS.

BOOK II.
Of PURE ACTS.
VIZ.
Of the SOUL SEPARATED, *and* ANGELS.

CHAP. I.

Of the State of the Soul Separated *from the Body; and, what* Dispositions *in her when the Man Dies, will make her* Eternally Happy *or* Miserable.

1. THE Soul does, at her Separation, receive from GOD, as he is the Author of Nature, *some Change*, according to her *Existence*, and her *Subsistence*

The Soul, at her Separation, receives some Change, *according to her* Manner of Existing, *and* Suppositality.

or *Suppositality*. For, since in her former State of Union with her Body, she was the *Form* of that Body, and therefore (Form and Matter being the *Parts* of every Compound *Ens*) only a *Part* of Man; and a *Part* of an *Ens* is not an Ens or Individuum; nor, consequently, *capable of Existing*; much less of *Subsisting*, which (as is shown above, B. 1. Chap. 3. §. 17.) superadds some Perfection to the Notion of Existence: It follows, that, seeing the same Soul, when separated from the Body, (she being (by Book 1. Chap. 7.) *Immortal*) does *Exist*, and also *Subsist*, in regard she *Sustains* her own *Nature*; and, as will be prov'd shortly, her *Modes* too; she must be *made apt* to Exist and Subsist, which she *was not* while in her *former* State; that is, she must be *Chang'd* according to those Considerations or Respects; and made an *Existent* and *Subsistent* Thing, and consequently a Kind of *Suppositum*. And that it belongs to GOD, as he is the *First Cause*, to give the Soul this highest Perfection of Being, is hence demonstrated. For it belongs to an Infinite Actuality, or an Infinite Goodness, to give to his Creatures all the Goodness and Natural Perfections they are capable to receive; especially such as the very Nature he has given them makes them *require*: Now 'tis evident, that the Nature of the Soul (she being *Immortal*) is *capable* of, and *requires* still to *Exist*; and also to *Subsist* and be a *Suppositum*; because she had, while in the Body, Power to have *in her*, as in their *Subject*, (that is, to *Sustain* or be the *Suppositum* of) innumerable Accidents, Notions or Knowledges, which, they being Spiritual or *Indivisible*, could not be received in a Divisible Subject, the Corporeal part of Man; and, therefore, could only be peculiarly

…rly in *Her*. Whence it follows that, since … Ordain'd the *Dissolution* of the *Man*, or the … Separation from the Body, and had also … the Soul *Immortal*, it became His Goodness … give her, when separated, *Existence*, which her … mortal Nature requir'd; and also the Power of *…sting*, and of being the *Subject*, or *Suppositum* … those Accidents.

4. How this is done we may learn by this Parallel. A Quantitative Thing, *v.g.* a Stone, has many Potential Parts in it; some of one Colour or Figure, some of another: Now, none of those Parts, taken singly, can *Exist* or subsist while they were Parts, but only the *whole* Thing call'd a Stone; for only that was a Distinct individual *Thing*, which only is capable of Existing. But, because this whole Thing had a Power to be *Divided* (or had Potential Parts in it), and so was apt to be made *more Actual Wholes*, or, more *Things*: hence each Part, when thus Divided, and made a *Distinct whole Ens*, has immediately its particular *Existence* given it by GOD. And, because some of those Parts, while in the Whole, had some different Modifications in it, which another Part had not; whence it was independent on any *other* Part, as to the sustaining such Accidents; and, consequently it has a Power to retain them, when it should come to be made a *Whole*; therefore it has given it to *Subsist* independently on the former *Whole*, or any *other* Part of it; and to be a *Suppositum* to sustain those Accidents. Much more are those Perfections of Being *naturally due* to the Soul, which is of an *Immortal* Nature.

The Manner *how this is done Illustrated.*

3. Notwith-

3. Notwithstanding, each Soul, when separate continues the *same* Individual *Soul* which it was in the Body. First, Because in the Body it was the chief *Essential* Part of the Man: And *Essence* abstract, from Existence, and consequently from *Subsistence* and *Suppositality*: So that her being chang'd according to *Suppositality*, or in some manner according to *Existence*, does not alter her particular *Essence* or *Nature*. Secondly, She had her Individuality from the Individual Dispositions in the Embryo, which determine the Matter so as to require that such an individual Form (or Soul) and *no other*, should be infus'd. Thirdly, She had her Determinate or Individual Pitch of Spirituality or Cognoscitiveness, given her at the Instant in which she was first infus'd; nor could it be taken away by the succeeding Accidents of Knowledge *afterwards*; both because they *superven'd* to her Individual Nature or Degree of Cognoscitiveness; as also because they were not *contrary*, but *agreeable* to such a Nature. Again, were this true Reason wav'd, yet, since in this Mortal State the Soul gains Notions of Knowledge, by means of her Senses, from every Circumstance the Man is in; and 'tis impossible any two Men, should be all their Lives in the *self-same* Circumstances; 'tis impossible (abating their Constitutions individually different) that any Soul should have the *self-same* Complexion of Spiritual Modes of *Knowledge*, and consequent *Affections*, in this World, which *another* Soul has; which sufficiently *distinguishes* her from *every other* Particular Soul, or (which is the same) *Individuates* her as she is a *Soul*.

Yet the same Individual Nature remains in her.

Wherefor

Wherefore this Change of the Soul, at her ration, amounts to no more but to take from the Imperfection of being a *Part*, and to ſer upon her the Priviledge of a *Whole Ens*; ich is given to every new Individuum in Na- e that is made ſuch by Diviſion or meer *Se- ration.*

4. Nothing which was *once* in the Soul in *this* te, (excepting Falſe Judge- nts) is blotted out of her in State of *Separation.* For, whatever is naturaliy ex- d out of any Subject is driven ce by, it's *Contrary*; and Con- (by Ch. 7. §. 15.) do *not* one another out of the , but *fix* one another *better* there; 'tis evi- that from this Head, or from the *Objects* ch are in the Soul, nothing whatever that once in the Soul is *Effaced* out of her, but ins there for ever. Again, ſince the pecu- Nature of the Soul is not *Material* or Diviſi- ; but, when ſhe is ſeparated, ſhe is a *Pure Act*; e can be no Ground, from the *Subject*'s ſide, Notions or Knowledges ſhould be *worn* out, *decay* by reaſon of the *Alterableneſs* or *Fading* ius of the *Subject*, or her *Incapacity* to *retain* ſtill: Whatever Knowledge therefore was in the Soul will be *ever* there. And the on why in this State they come not into , when we would uſe them, but ſeem for- en, is, becauſe the *Phantaſms*, (without which Soul cannot operate,) being the ſmalleſt par- les of Matter, are either *periſht*, or elſe *loſt* a wilderneſs of innumerable others, ſo that they

All the Modes *or Accidenti*, v. g. *all the* Know- ledges *and* Affe- ctions, *ſhe had while* here, *do* remain *ſtill in her.*

they are not ſtill ready at hand to *re-excite* our Knowledge of them, or make us remember them.

Each Soul, when Separated, knows all Created Truths.

5. Every Separated Soul which had any *one* Notion in her while *here*, does know *all* Created Truths as ſoon as ſhe is *out of the Body*. For, ſince *, as has been demonſtrated, the knowing of a Great Number of *Finite* Truths do not, to any Degree, tend to *fill* the Capacity of the Soul, but *enlarge* and enable it to know ſtill *much more*; there can be no difficulty, on the *Subjects* ſide, why ſhe ſhould not know *all* Created Truths, they being *Finite* both in their Nature and in their Number. On the other ſide, ſince our Notions are the Ground of Truth; and all Truths, tho' they be never ſo many, are *connected*; and this by the Identifying particle [*is*], which ſhows they are after ſome manner *one another*: Nay, (which alone ſuffices) ſince it has been fully demonſtrated, (*Method to Science*, Book 3. Ch. 4. §. 14. beginning at §. 8.) That *Every Soul Separate that knows any one Natural Truth, does know all Nature at once in the First Inſtant of her Separation*; it is evinced, that there can be as little difficulty on the part of the *Objects* to be known as there was on the *Subjects* ſide. Whence follows, that every Soul Separated which had here *any one* Notion in her, eſpecially (as ſhe muſt) of her *own*, or the *Man's* Exiſtence, does know *all Truths* as ſoon as ſhe is out of the Body.

* *B.* 1. *Ch.* 5. §. 2.

6. To

6. To satisfie those, who, led by *Fancy*, and customary Impressions from *Material* Objects, do make them the *Rule* and *Measure* to judge of *Spiritual* Natures; and thence are very backward to assent to a Truth which seems so Paradoxical and Impossible; I take leave to recommend to their serious consideration a far stranger Point, which yet all Christians hold, viz. That a *Holy Soul*, when separate, is capable of *seeing clearly* the *Divine Essence* it self; in comparison of which, all Created Beings are but a Trifle, or rather a meer Nothing.

How this is very Possible.

7. Hence follows, That every Separated Soul comprehends all Time and Place. For, since those innumerable Natural Objects, which she then knows, are *in* Distinct Times and Places; nay, are the *very Things* whose Extension and Succession do make *all Place* and *Time*; it is Impossible but that, having those *Things* in her Knowledge, she must comprehend those *Times* and *Places*, which are *Modes* of those Things; and, consequently, Parts of the Entire Notion of those Things themselves; that is, she must *comprehend* all Time or Place.

Hence every Separated Soul comprehends All Time *and* Place.

8. *Corollary* I. Hence is demonstrated how great an Errour it is, and against the Nature of a *Pure Act*; to put the Duration of *Pure Spirits* to be in some sort *Successive*; and that their *Operations*, and consequently their *Existence*, are measureable by the Differences of Time, [*Before* and

Hence her Operations *are not* measur'd *by* Time; *They and their Subject being of a* Superiour *Nature.*

and *After*,} whereas they *comprehend all Time*, and are of ſuch a Nature as far *tranſcends* it.

9. Therefore ſuch a Soul cannot but naturally have an Ardent Longing to know the Nature of the *Firſt Cauſe* that *made* and *order'd* thoſe Things. For, ſince 'tis *Eſſential* to the Soul to be *Cognoſcitive*; and, conſequently, the whole Bent (and only Good) of her Nature, in that State, is to have all the Knowledge ſhe can, and muſt wiſh; and the Knowledge of the Effects does naturally, and alſo vehemently excite and enflame thoſe who are wholly addicted to Knowledge, (as the Soul naturally is in *that* State) to know the *Cauſe* which *Created* them of Nothing, and *rang'd* them in that moſt beautiful Order: Nay, ſince they do not know thoſe things as they ought, without knowing them *a priori* in their *Firſt Cauſe*; and how, and by what virtue, he Created them. Again, ſince (as was often prov'd) the Knowledge of *all* Created Truths, they being *Finite*, cannot in the leaſt *fill* or *ſatisfie* the Natural Deſire of the Soul; and therefore only the Knowledge of an *Infinite* Truth can ſatiate and content her; and ſhe cannot but vehemently *long* to enjoy that, which *only* can ſatisfie a Propenſion ſo *radicated* in her Nature: It follows from all theſe heads, that the Knowledge of all Created Truths do ſerve only to *increaſe* her Thirſt, and to *enflame* her *Deſire* more ardently and impatiently, to know the Nature or Eſſence of that Infinite and Glorious Source of all Being, the *Firſt Cauſe*; from which iſſued all thoſe admirable Effects, and which ſhe now ſees is the Object

Hence ſhe will be Eternally Miſerable, *unleſs ſhe knows the* Firſt Cauſe, GOD.

ject *only* worthy of her Knowledge: Whence she must look upon her self as *utterly lost* and *undone*, and remain *eternally* miserable if she falls short of that only Soul-satisfying Sight.

10. From the §. §. 4, and 5. it follows necessarily, that a Soul, when Separated, is naturally, while Separated, *Unchangeable*. For, (besides other Reasons) the Notion of Created Ens is adequately Divided by *Indivisible* and *Divisible*, as by its Differences, which are *Contradictories*; Nor is there any thing in the *Species* but the Notion of the *Genus* (in which they *agree*) and the Notion of the Difference by which they *disagree*, and this (in our case) *contradictorily*: Hence it follows, that whatever is Affirm'd of *One* of the Species besides the *Generical* Notion, the *Contradictory* to it must be Affirm'd of the *Other* Species; wherefore, *as truly* and certainly as we can affirm of *One* of the Species, *Body*, that it is Quantitative, Divisible, has Part after Part, and that its Operations are perform'd *Successively* one after another, *&c. so truly* can we affirm of the *Other* Species, *Spirit*, that it is Unquantitative, Indivisible, has *not* Part after Part, and is *not Successive* in its Operations; in regard *none* of these relate to the *Genus*. But what has no Successiveness in it, cannot *be otherwise* than it was before, or *Chang'd*; Therefore the Soul, while it is a pure Spirit, is naturally *Unchangeable*.

Hence also, she is naturally Unchangeable.

11. From the same §. 5. 'tis demonstrated, without needing any farther Proof, that the Soul, when Separated, knows, and cannot but know all the Words, Actions, Thoughts

Hence too, as soon as Separated, she knows all the

Thoughts and Affections, Words and Actions of her paſt Life.

Thoughts and Affections of her whole fore-paſt Life, finding thoſe *Later* in *her Self*; ſhe her Self being *then* her *own* Firſt, Immediate, and Ever-preſent Object; and the *Former* in the Courſe of Cauſes, and in the Circumſtances there mention'd. Alſo that ſhe cannot but know the Natural Actions, Thoughts, *&c.* of others, ſince theſe alſo were *Effects*, and had their *Cauſes*; and ſo were knowable by her as well as the others. Laſtly, That ſhe muſt *a fortiori* know what *Good* or *Bad* Diſpoſitions were in her ſelf when ſhe *Dy'd*, they being *now* Modes or Accidents of her ſelf; nor is it poſſible that a Creature that has *Knowledge* and *Will* in it, ſhould not (even in this dull State) know what it ſelf chiefly *wiſhes* and deſires.

12. *Corollary* 1. Hence is underſtood how the *Particular Judgment*, determining the Soul's Future Condition, is made at the Hour of Death; and how ſhe comes to *Hope* or *Deſpair* of Eternal Happineſs, according as ſhe ſees her ſelf *Fit* or *Unfit* for it; whence ſhe becomes *Determin'd* to her Final Lot: which *Fitneſs* or *Unfitneſs* is, in the Old Language of the Chriſtian Church, call'd, *Merit* or *Demerit*; which are the ſame as *Diſpoſition* or *Indiſpoſition* for Bliſs; only differing in an Extrinſecal Denomination, taken from GOD's having *Promis'd* and *Threaten'd* the Happy or Unhappy Conſequences of *Good* or *Bad* Actions.

Whence follows the Particular Judgment, *which determines her Lot at the Hour of Death.*

13. Co-

13. *Corollary* II. Hence also is understood how the *Book of Conscience* will be laid open at the last Day; when GOD shall reveal *abscondita tenebrarum*, or (as the Sybill expresses it) *Cunctaq, cunctorum cunctis arcana patebunt*; and this after a more Cleat and Solemn Manner than meer Nature could have perform'd.

Hence is understood how the Book of Conscience *will be laid open at the last Day.*

14. *Corollary* III. Hence also we may see *why*, and *how*, Infants are connaturally sav'd by Baptism, as by the most General and Genuine Means. For, they carry no Dispositions out of the Body, but Affections to the Mother's Dug, to lie soft and warm, and such like; which being meerly *Natural*, or rather *Animal*, were too weak and too base to put any thing in them, which might raise them in their Future State towards Heaven. But, when they come into the Region of Light, and know all things; amongst the rest, that they were Baptiz'd in *Christ's* Name, and that that External Action, (the Impressions, and consequently the Notions of which remain yet in their Soul) was particularly done upon *them*, and was Ordain'd as a *Supernatural Means* by Him, acting as a *Supernatural Agent*, for their Salvation, or to addict them to *Him*, and make them *His*; immediately, *that* Sacrament, (as *others* also do) working its Effect *ex vi Institutionis Christi*, gives them other Thoughts, and Higher Aims than

And how Infants are connaturally sav'd by Baptism.

meer Nature could have done; makes them conceive Actual Hope and Love of their Good GOD and Saviour; and so disposes or fits them, at the same Instant, for *Heaven*.

15. *Corollary* IV. Hence we may discover how *Unnatural*, as well as Impious a Heresy *Ana-Baptism* is; in debarring their Infants from the *most Certain* Means, in the Course of GOD's Supernatural Providence, to bring them to Heaven, in case they Die before they come to use their deliberate Reason in chusing their Last End. But I am *here* only to *lay* Certain and Evident Grounds to Confute Errors, and not to *Pursue* them.

Hence Ana-Baptism *is Impious and Unnatural.*

16. *Corollary* V. Lastly, hence is seen how far more easie it is for the *Saints* and *Angels* in *Heaven*, to hear our Petitions, either put up to our common Lord, or desire the Assistance of their Prayers, as also to know our Necessities, our Amendment, the *Repentance* of a Sinner, for which as our Saviour says, they have a *particular Joy*; tho' such happy Spirits know these Things after a far Clearer and Nobler Manner than Natural Knowers do; *viz.* not in ignoble *Effects*, but in the best Manner *a Priori*, or in the *First Cause*; by seeing his Divine Essence, in whom we do all *Live*, *Move* and *have our Being*.

The foregoing Principles shew how much more easie it is for the Saints and Angels in Heaven, to know our Actions and Necessities.

17. T

17. The *Practical Judgment*, or *Affection* of the Soul, (as Experience teaches) does more sway the *Operations* of it, and carry it towards the Attainment of what it wishes, than the Greatest *Speculative* Knowledge of any Good whatever. For, since we have two Operative Faculties of the Soul, *Understanding* and *Will*, and the *Understanding*, as contradistinguisht from the *Will*, has for it's Proper Act or Effect, only a *Speculative* Knowledge or *Judgment* of the *Truth* of the Thing, abstracting from this consideration, whether it be our *Good* or no; and goes no farther; but when our Consideration, by a *close* and *frequent Converse* with the Object, and a more thorow-Penetration of it's *Agreeableness*, or how *Good* it is to us, *lays* this Agreeableness to *heart*, and *Conceits* it to be our Interest to have it; there are immediately produced in us *Affections*, or (which is the same) *Practical Judgments*, compelling us to *Act for it* or *pursue it*, which are Acts of the *Will*: Hence, 'tis only these *Practical* Judgments, and not *Speculative* ones, which move us to the *pursuit* and *Attainment* of any *Good*; whether that Object be our *True Good*, or no.

The Practical *Judgments, or* Affections, *do carry the Soul to the Attainment of the Good she* most Lov'd here, *in case it be Attainable in the Future State.*

18. *Intellectual* Goods, tho' *Infinite*, or the seeing Him who is *Infinite Truth*, are immediately attain'd by the Soul, when Separated, if she be dispos'd with a *Perfect Affection* or *Love* for it. For, since the Soul is of an Intellectual Nature, and

The Best Intellectual *Good, or the* Sight *of GOD is Attainable in the Next Life, if the Soul be* Dispos'd *for it.*

ſuch that ſhe is not Capable to be ſatiated or fill'd with *Finite* Truths, how Great or Many ſoever they be; and, therefore, ſhe is, by her Nature, ordain'd to ſee an *Infinit* Truth; nor can her Speculative Knowledge of *all Created* Truths, breed any Hindrance; but by giving her more Light of the Excellency of that Divine Object, is rather (if no *ſiniſter* Affection *detain* her) ordain'd to beget in her a high *Affection* for it; nor, in the Caſe here put, does any ſiniſter *Practical* Judgment, or any ſuch Affection detain her from it, in regard it is here ſuppos'd that ſhe has an *Affection* for it; ſo that not only the whole Bent of her *unperverted Nature*, but alſo the whole Propenſion of her *Voluntary Affections*, gain'd here by frequent and moſt Deliberate Acts, have *addicted* her to know or ſee that Bliſsful Object: Wherefore, all imaginable Diſpoſitions being put *on her part*, to ſee this Infinit Truth, it will be ſeen and *known* by the Soul in caſe it be of its own nature *Intelligible*, which 'tis moſt evident it is. For, ſince all *Unintelligibleneſs*, or *Obſcurity* of any Object ſprings from the *Confuſedneſs* and *Indetermination* found in it, which ariſes from the *Power* or *Matter*; and all *Diſtinctneſs*, and by conſequence, greater *Intelligibility*, from the *Act*; and GOD, or Infinit Truth, is an *Infinitely Pure* and moſt ſimple *Actuality*; or *Purus Candor Æternæ Lucis*, and therefore of his own Nature *infinitely Intelligible*; and conſequently, will be actually known, ſo there be no Indiſpoſition, Blemiſh or Impurity in the Spiritual Eye of the Underſtanding which is to know it; or, (which is the ſame) ſome Inordinate Affection for ſome Created or Falſe Good making it addict its ſquinting Eye towards *It*. It follows hence

hence that, since *Extrinsecal Application* has no place here, or rather this Perfect Affection being the very, and only, Application of one Spirit to another; all imaginable Causes are put for such an Effect, or, for such a Soul's seeing God; and consequently the Effect it self, or the *Beatifical Vision* must follow.

19. *Coroll.* VII. Hence the whole Employ of our Lives here ought to be this, *viz.* to take care we do not set our Affections inordinately on *Temporal* or *False Goods*; which (being Fleeting) do perish, and leave us *Empty* in our Future never-dying State; but wisely to *wean* our selves from affecting them *excessively*; and withal to gain Predominant *Practical* Judgments or *Affections* for *Eternal* Goods, which will never leave us; and, withall, will *fill* and *satisfy* our Boundless Wishes in the other World; or, which is the same, make us *Eternally Happy*.

Therefore to work up our Christian Principles to such Good Dispositions, ought to be the whole Employ of our Life here.

20. *Cor.* VIII. Hence is shown that only *Love of God* above all things can *dispose* us for Heaven, or (which is the same) make us *held worthy*, or *deserve* such an Infinit *Reward*; which is Promist us by God's Goodness, upon our putting that good *Disposition*.

This good Disposition is Charity, *or the Love of* GOD above all things.

21. *Coroll.* IX. Hence all the Law and the Prophets, all the whole Body of Christian Doctrin, all Christ's Instructive Words, Exemplary

Hence all the Means *and* Motives *lay'd by our*

plary Actions and Affective Sufferings; all Church-Government, Sacraments, Teaching, Preaching, Mortification, Reading Holy Books, perusing the Lives of the B. Saints and Martyrs; nay, all our Keeping Festivals, and all Ceremonious Actions of what kind soever, (if rightly understood and made use of) are of no worth or Efficacy towards our Salvation, farther than they may tend *Immediately* or *Remotely* to breed and advance in Souls this *Ultimate* and Effectual Disposition to Bliss, *Perfect Charity*, or *the Love of GOD above all things*; whence will follow of course, the *Love of our Neighbour as our selves*; and Eternal Happiness, as the *Reward* of both.

B: Saviour, tend only to breed *and* promote *in us this* Predominant *Affection for* Heaven.

22. *Corollary* X. Hence, RELIGION is the Art of breeding up Souls in such a manner as may *dispose* them for Eternal Happiness. This is evident, Because all the Maxims, Means, Motives, and Methods of True Religion do, either *immediately* or *remotely*, tend to that End.

The Definition of True Religion.

23. On the contrary, and for the same Reason, those Unhappy Souls, which, at their Separation, have their *First Affection* placed on some *False* or *Temporary Good*, (v. g. on Airy Honour, Ambitious Greatness, Corporeal Pleasure, or Sordid Riches) will, as soon as they are out of the Body, be in a State of

From the same Principle it Demonstrated, that, To depart since with a Contrary Disposition, *or a First Affection for any* Creature, *will tor-*

of *Intolerable Grief* and moſt *Horrid Torment*. For, as is already prov'd, §. 20. they can never obtain their *True* Laſt End, (to which Nature does now give them moſt Violent Propenſions) becauſe they want the *Diſpoſition* Proper for it; or rather, by not loving it as they ought, but having Choſen another Falſe End *in ſtead* of it, and Loving that above all things, that is *above It*, they are utterly Indiſpos'd for it; which Diſpoſes or Entitles them to that Eternal Pain call'd *Pœna Damni*, or *Damnation*, which is the *loſs* of ever ſeeing GOD. Nor yet can they get or enjoy thoſe *Temporary* or *Falſe* Goods, which they *did here*, and *muſt now* unchangeably, (or for ever) chiefly, if not only dote upon: the Loſs of which affects them with that Tormenting Grief, call'd *Pœna Senſûs*, or the Pain which ariſes from the want of an ill-choſen *Temporary* Laſt End. So that they have loſt, and are left deſtitute of all they *can* poſſibly *wiſh*; they have their Wills *croſt* in every thing, and this for all Eternity; which fills their whole Soul with moſt *Unſpeakable* and *Unconceiveable Anguiſh*.

ment the Soul, with moſt Unſpeable Grief *and* Anguiſh.

24. The State of Separation *Elevates* the Soul to an Incomparable, and, in a manner, an Infinite Perfection of *Exiſtence* above that which ſhe had in the Body. For, as was prov'd lately, ſhe is now a *Pure Act*, knows all Created things, comprehends Time and Place, perfectly ſees all her former Thoughts and Actions, and this

The State of Separation Elevates *the Soul to an Incomparably higher Perfection of* Exiſtence, (*ſhe being then a* Pure Act) *than ſhe had* here.

all at once: Nay, when Separated, she is Capable (if due Dispositions be put) to see the Divine Essence, which *none can see and live.*

Wherefore, it does, consequently Elevate *the* Activity *of all her Powers; and particularly the Acts of her* Will, *her* Affections, *to an Unconceivable Intenseness and Vehemency, above what she had* while in the Body.

25. Therefore all her Modes or Accidents, and particularly the Affections she had here, are elevated in a vast proportion, as far as the State of Separation can heighten them; that is, to an Unconceiveable degree of *Intenseness*. For, her *Modes* are only her *Knowledges* and her *Affections*; how vastly her Knowledge is increast and extended, is already prov'd; and her Affections, which spring from her Knowledge, and are proportion'd to them, must necessarily be increast accordingly; and this out of the force and nature of her *Separated State*. So that, put case the Affections she had here for a Temporary Good, was (as we say) *ad unum*, and the Love she had for her Eternal Good was *ad centum*; and that the State of Separation rais'd that Affection *ut mille*, (which, as appears by these Grounds, is but a weak expression) it would follow, that the Soul, when Separated, would be found loving her Eternal Good a hundred thousand times more than she lov'd that Temporary one; which would make her fly with a most *ravishing Transport* to be united with her *Chief Good*, if that Temporary Affection does not *indispose* her.

26. Wherefore

26. Wherefore, thoſe Wretched Souls which part from the Body with Love of *Created* and *Temporal* Goods *above* the *Increated*, *Infinite*, and *Eternal* one; eſpecially thoſe, who, by *Supernatural* Light had a *higher* Knowledge of GOD than Nature could have given them; muſt neceſſarily, by means of the Elevation of their Affections in their Separate State, have their Torments increaſt to a *Hell of Miſery*. For, ſince the State of Separation exalts the Soul, and, conſequently, the Knowledges and Affections ſhe had in the Body, to an incomparable pitch above what they were here; and *Every Thing operates as it is:* It follows, That the *Pain* and *Sorrow* they have for the *Loſs* of what they thus *Affected*, and on which they had ſet their whole hearts; muſt in a manner *infinitely* exceed any Sorrow they could poſſibly have had in this life. Beſides, they have this Surcharge of Torture, that their *Contrary*, and ever *Unreſtable* and *Irreconcileable* Judgments tear the Soul in pieces, (as it were) within her ſelf; and make her become her own Torment. The Natural Love of her True Laſt End, (and much more if it were formerly known alſo Supernaturally) carries her with a *Violent Bent* towards that which, he ſees *now* is her only-True Happineſs; and, at the ſame time, the far *ſtronger* Torrent of her Affections, for that *Falſe* Laſt End, which ſhe had *here*, with a full Deliberation and long-frequented Practice, made Choice of and purſu'd

Hence, the Pœna Damni *for the Loſs of the Sight of GOD, and the* Pœna Senſus, *for the Loſs of the Temporal* Falſe. *Good ſhe here doted on, in a wicked Soul, are Unſpeakable, and plunge her in a* HELL *of Miſery. Their ſad Condition deſcrib'd.*

purſu'd for her *Summum Bonum*, hurries her with a Madneſs of Tranſport, and an impetuoſity equal to the inconceiveable activity ſhe is now endow'd with, to enjoy *them*; tho' at the ſame time ſhe ſees them *impoſſible* to be *had*, and withall moſt *Baſe*, *Vile*, and *below* her Nature, if they *were* had; and yet as Baſe as they are, ſhe *muſt*, as her condition *now is*, ever affectionately hug the Thoughts and Wiſh of them; tho' ſhe ſees this Affection for them is her Torment, and the true Cauſe of all her Endleſs Miſery. Add, that they have, and muſt have, theſe racking Convulſions of their Mind all at once; without hopes of the leaſt Intermiſſion for all Eternity. Laſtly, Thoſe Souls *comprehending* now all *Time* and *Place*, their Affections work accordingly; So that, whereas in this Life they confin'd their Wiſhes to enjoy thoſe Falſe *Goods* in ſome *one* time or place, or ſome *one* Circumſtance; they *now* long vehemently to enjoy All of them which are ſuitable to ſuch an Affection, in *every* part of Time and *every* particular Place; nay, they wiſh to ſubordinate all the whole Creation to attain that Falſe Laſt End, which they had unfortunately choſen, and muſt now for ever dote upon. Which being impoſſible, as the Courſe of Cauſes *now* ſtand, it follows, that *every* Creature in the world *croſſes* them and is their Torment; according to that ſaying, *Pugnabit orbis terrarum contra inſenſatos.* So that their whole never-ending Life (if it may be call'd ſo) is wholly made up of Diſtracting Madneſs, Furious Rage, Self-racking Contrary Wiſhes, tearing their own Bowels; Heart-gnawing Regret; Shameful Confuſion; Fruitleſs Repentance; Black Deſperation;

on; Curſings of themſelves and all Creatures; Blaſphemings of the Holy Saints, and of their Dread Creatour and Juſt Judge, *GOD, Bleſſed for evermore.* Or, as our B. Saviour, in accommodation to our greateſt Griefs here, moderately expreſſes it, *Weeping and Wailing and Gnaſhing of Teeth.* The Gnawing *Worm* of Helpleſs Remorſe *never dies* there; nor is the Vehement *Fire* of theſe Violent and Contrary Affections *ever quenched. Quis poterit habitare cum igne devorante---- Quis habitabit cum ardoribus ſempiternis! Iſaiæ, Cap.* 33. 14.

27. Hence is ſeen, That GOD damns no Man. For, ſince (by §. 23.) Inordinate Affection for Creatures *addicts* the Soul to a *wrong* Laſt End; and, at the ſame time, by doing ſo, does *Indiſpoſe* her for her True Happineſs, the Sight of *GOD*, which ſhe cannot, when Separated, but Naturally deſire and long for; and theſe Inordinate Affections, if Unretracted here, do ſtill *remain* in the Soul, (by §. 4.) and, when Separated, ſhe is Unchangeable in that State; and, conſequently ſees ſhe muſt for ever *Deſpair* of attaining her *True Good*, ſhe being *Impure* and *Indiſpoſ'd* for it; and alſo of ever getting that *Falſe Good*, upon which ſhe had here ſet her Chief Affection; becauſe it is impoſſible, according to the Circumſtances of things, in the other Life; and that hence ſhe becomes incapacitated of having any kind of Good ſhe can deſire, but has her Deſire and Wiſh croſt in every thing; And the perpetual croſſing her Voluntary and Natural Wiſhes in every thing, eſpecially in what's of Infinite Concern to her, muſt naturally cauſe in ſuch a Soul Extreme Grief, Torment and Deſperation:

GOD Damns no Man.

ſperation: And this Tormenting Grief is enhanced by the Intenſeneſs and Vehemency of her Acts, when ſhe is a Pure Spirit; with which the greateſt and moſt violent Grief in this life bears no proportion. Laſtly, ſince it has been clearly ſhown, that all theſe diſmal Effects, which induce and make up that wretched State we call *Damnation*, do (as is here ſhown) ſpring originally, as from their *Sole Cauſe* from her having, by her own Free Choice, pitcht her Firſt Affections upon ſome *Created* or *Falſe* Good; and all the other bad Conſequences do follow out of the very Nature of a Spirit, thus Affected or Indiſpos'd: It is manifeſt, That GOD *Damns no Man*; but that while a Sinner hugs and cheriſhes Inordinate Affections for Creatures in his Breaſt, he is all the while connaturally *kindling*, and adding *Fuel* to *Hell-Fire* in his own Soul; to which effect of *Damnation* GOD contributes no otherwiſe than by preſerving the Natures of things, and carrying on the Courſe of Cauſes according to thoſe Natures; which Wiſeſt Method he has no reaſon to *alter miraculouſly* for their ſakes who have preferr'd a Creature before Him.

28. It may be objected, that theſe Affections for Creatures were *Paſſions*, which either Spring from the *Body*, or from the *Circumſtances* of the former World; and, therefore, they do not *remain*, in a State where *neither* of them have any Influence upon the Soul. I Anſwer, Firſt, That theſe are not *Paſſions* in our future State, as that word imports *Motion*; but they are far worſe,

The Knowing all Truths Speculatively *in the State of Separation, does not alter the Predominant Affection for Creatures. As the Tree falls ſo it lies.*

worſe, *viz.* the *Termini* or *Effects* of the moſt deadily-fixt and worſt Paſſion; which we call *Reſolvedneſs* in ill, or *Willfulneſs*: And this *can*, and *muſt* remain in a Soul determin'd to a wrong Laſt End; ſhe having, tho' no Motion of the Spirit, or *Paſſion*, a Power in her call'd a *Will*, of it's own Nature indeed, determinable to Good and Bad, but by her State of Separation fixt *unchangeably* in that Determination which ſhe dy'd with. Secondly, Tho' thoſe Paſſions did indeed *ſpring* here from our Material Compart, the *Body*; yet they did not *ſtay* in that Part, but affected, by means of material Impreſſions, the *Soul*; and were *fix* in her by a deliberate and ſerious pitching her Chief Affections on them; nay, perhaps *rivetted* there by long-continu'd *Habits*; and therefore they muſt ſtill *remain* in her *for ever*, unleſs they had been *Retracted* while ſhe was in a *Changeable* condition in this Life.

29. *Corollary* XI. Hence, one Actual Sin of a *high* Nature, and done with *perfect* Deliberation, of which the Man dies *Unrepentant*, will make the Soul miſcarry eternally; ſuch as are Self-Murther, being kill'd in a Duel for a *Puntilio*, and ſuch like.

Hence, one Enormous *Actual Sin*, Unrepented, *renders a Soul liable to Eternal Damnation.*

30. It may be ſaid, that the Knowledge of *all* Truths will rectifie and alter the Soul as ſoon as ſhe is ſeparated, in regard that ſhe ſees *then* clearly the *Vileneſs* and *Perniciouſneſs* of placing her Affection on a wrong Laſt End. 'Tis Anſwer'd: Firſt, That the Soul, as ſoon as Sepa-

That the State of Separation does not alter the Firſt Affection *of Souls, further demonſtrated.*

rate

rated, knows all Truths only *Speculatively*; but that the Practical Judgments or Affections which had prepoſſeſt her, (as has been prov'd, §. 17.) do more ſway with her than all her Speculative Knowledge; which her *Choice* did not *give* her, but *Nature forced* into her. Secondly, There could be no Cauſe which was Competent to alter her: Not her *Separation*; For the whole Effect of that Action is to *Divide* the Potential Parts of a Compound; that is, to take from them the State of Potentiality, and make them (if they can exiſt ſeparate) *Actual Wholes*; Actual Parts, as it has been demonſtrated, being Impoſſible. Wherefore *Death*, being only the *Separation* of the Soul and Body, terminates it's Agency in making them *Two* of *One*, and has no Influence upon *changing* them. Nor does their State of Separation, or their remaining or becoming Separate, alter their Natures or their Modes; for this conſiſts in the Soul's exiſting now *A Pure Act*; which has nothing to do with taking away what ſhe had; but only, taking her as it found her, to *elevate* her, ſuch as ſhe was, and, conſequently, thoſe Knowledges and Affections ſhe actually had, to a higher Perfection in the Line of *Ens*, or to give her to *exiſt* after a Nobler manner than ſhe did formerly. Laſtly, Were this ſo, the Order of the World would be quite perverted; for, in that caſe, the Wickedeſt Livers would have equal Priviledge and Benefit in the next world, as the greateſt Saints; ſince, each of them, (as is preſuppos'd to our queſtion) knowing all things as ſoon as Separated, their Wickedneſs would be corrected, and effaced; which takes away all the dread of *Hell*, evacuates all the Motives to good

Life;

Life, and even deſtroys the Notion of *Virtue* and *Vice*, *Puniſhment* and *Reward*; and, conſequently, GOD's Attribute of Juſtice.

31. *Corollary* XII. Hence is ſeen, that Sin does not conſiſt meerly in the *Falſhood* of our *Speculative* Judgments, but in the *Diſproportion* of our *Practical* Judgments or *Affections* for a Temporary Good, *above* the Degree of Affection it has for Eternal Goods. For, it may be a *Truth*, that the Objects of Sin were Agreeable to the Man in this Mortal State, eſpecially taking him as thus circumſtanced, which made him *apply* his Thoughts *only* to them; and by that means he came to *conceit* ſtrongly the Good he found in them; and ſo by oft-repeated Acts he came to beget in his Soul (Unattentive and Unapply'd to other Goods which were incomparably Greater) *vaſt Practical Judgments*, impelling him to act for them, and purſue them; or, which is the ſame, by a long Converſe with them, he got a ſtrong Addiction to them, and moſt ardent Affection for them: But the reaſon why he came to fall into ſuch Pernicious Sin, was becauſe he did not to the ſame degree apply his Thoughts to *Eternal* Goods, nor ſo carefully and ſtudiouſly conſider the incomparable Excellency of *them*, as he did the *Trifling* Good of the *others*. Which had he done, (as he ought) it would have bred in him ſuch ſolidly-grounded and *ſtrong Judgments*

Hence Sin does not formally conſiſt *in the Falſity of the Practical Judgment or Affection; but, in the Diſproportion and Inordinateneſs of it.*

ments and Affections for *Heaven*, that it would have *corrected* (either wholly or to a high degree) the Affections to Creatures. The *Falſhood* then which may have accompany'd the Practical Judgments of a Sinful Soul, will be corrected in the State of Separation; becauſe ſhe knows then all Created Truths; and Truth and Falſhood, (they being Contradictions, and therefore oppoſite to the Notion of Being, the only Object of our Underſtanding) cannot conſiſt together in an Intellectual Subſtance; but the *Predominancy* or *over-proportion* of the Practical Judgment or *Affection* to Creatures, (whether it proceed from Falſhood, or, as it does generally, and perhaps always from a more frequent and more hearty *Application* of the Soul to Creatures,) does, and muſt, *ever* remain in her; and withall the conſequent Sad Effects mention'd, in caſe the Man dies with thoſe Bad prevalent Judgments *Unretracted*.

From the former Principles it follows that all thoſe ſeveral Kinds of Knowledges *we had* here, *will be Elevated to an Unmeaſurable Exceſs in the State of Separation.*

32. Hence all thoſe Knowledges, whether Phyſical, Moral, Mathematical, Metaphyſical, Theological, or of what kind ſoever they be, in which the Man had particularly cultivated his Soul here, will, in the State of Separation, be Elevated to a very Deep, or Proportionable *Penetration* of the Objects of thoſe Sciences in the State of Separation; whence a peculiar Accidental Satisfaction is, by the Deſign of Nature, apt to accrue to every

every such well-employ'd Soul whatever. But, with this Distinction that those Souls which are Good, besides what *Natural* Means gives them, will have a particular Content or Accidental Joy in seeing the Supreme Reasons for the Truth of those respective Sciences in the First Cause; whereas in the Wicked they only serve to excite a more vehement *Thirst* of seeing the Highest Grounds of their Truth in the First Truth it self, the Original Author of all Being; which avails them nothing but to increase their Grief and Torment.

33. From the same Principles, 'tis clearly deduced, that all the Virtuous and Pious Affections which Good Souls had for Friends, Relations and Acquaintances in this world, will remain in them after Death; and that too, in a higher measure, and affect them more heartily than they did *here*. Whence they cordially wish and pray for their Progress in the way to True Happiness. They are Glad when we do *well*; are *Sorry*, (if their Fate would permit it) when we *Sin*; at least, have Accidental Joy than they would have had, if we had liv'd virtuously. Which Propension, whether Natural or Acquir'd here, is exceedingly enhanced by true *Charity*; in which Best of Natures they do now abound more than we are able to conceive. They take it kindly that we pray for the Consummation of their Bliss, and for the Coming of Christ's Kingdom, when the

Hence also, all the Virtuous Affections, which good Souls had here for Friends, Relations and Acquaintances will remain in the Next Life; and make them ardently wish and pray for their Salvation.

New Hierusalem, the Church Militant and Triumphant, joyn'd in one Body, shall, without the least spot or wrinkle of Vice or Imperfection, and Adorn'd with the Lustrous Gems of the Purest Virtues, descend from Heaven like a *Bride* to meet her *Spouse* and Saviour. They requite our Devout Wishes with their Powerful Prayers. Particularly, they rejoyce at any Good of ours to which themselves have been Instrumental. The same Joy have all those B. Saints, Apostles, Martyrs, Confessors, Virgins, and with them the Holy *Angels* also, when we keep their Festivals, to the end that we may Honour their Virtues, follow their Instructions, imitate their Holy Lives, obsequiously comply with their good Inspirations, Repent our Sins, and improve in Virtue. The same do those Good Souls, departed in an Inferiour Degree of Grace, who (as most hold) need our Prayers and Oblations. They are glad, and have Ease and Refreshment, by knowing that we have not forgot them, (as Worldlings do, who love for petty ends) but that we dutifully and charitably remember to pray for their Deliverance and Final Happiness. By which Doctrine we see how that Article of our Creed, *the Communion of Saints* is explicated, maintain'd and shown agreeable to Reason by Metaphysical Principles. Nay, even the Damned in Hell retain a Natural Affection for their surviving Friends and Relations; as appears by *Dives* his Request to *Abraham*, that he would send to *warn* his *Brethren* to beware of coming into his *place* of *Torment*.

34. It may be thought that all these Particulars are said *gratis*, because, to avoid Prolixity, I have not apply'd each of them to it's Proper Principles. But if it shall please any Opponent to challenge me with any Flaw in this Discourse, or pretend to show, that they are not well-grounded, I shall not doubt but to demonstrate them from the Principles already fore-laid and fore-prov'd, *viz.* That our Soul is Immortal; That, when out of the Body she is a *Pure Act*, and of a *Superiour* nature to *Body*: That in that State she knows all Natural Truths, and is *Unchangeable*: That she remains with the same Affections which she had in her Body, were unretracted when the Man died; that they are most exceedingly heighten'd in the State of Separation: Lastly, That those *Violent* Affections, and *Unretractable* in that State, have conformable Effects issuing from them, Heavenly Joy, Hellish Sorrow, or penally-minded Hope.

That each Particular Deduced *here, is Demonstrable by the Principles laid formerly: Shown, by repeating those* Principles.

35. *Corollary* XII. From this whole Discourse is naturally and necessarily deduc'd this Corollary as a Summary of all that has been said hitherto; That, There is not the least tittle of our whole Life in which we act as *Men*, or with perfect Deliberation of our Reason, which is *Indifferent*; or that passes *Unregarded* by the World's Infinitely-Wise

Wherefore, there is not the least Thought, Word or Action, Good *or* Bad, *which we ever* had *or* did, *in* this *Life, but will have it's Consequent and Proper Effect,* Adjusted *and* Proportion'd *to it, in the* Next.

and Just Governour; but that every *such* Word, Action, Thought, Gesture, Look or Wish we ever *had*, and *dy'd* without *altering* it, will have (according as it is well or ill Intended) *Effects*, in the other world *conformable* to it's Nature, and to the Degree of it's Goodness or Badness; and that, each of them will receive, with most Just and Exact Proportion, *Reward* or *Punishment*, by the Course of Natural and Supernatural Causes; laid and appointed by GOD's Infinite Wisdom for the Eternal Salvation of those who love him, and the Eternal Confusion and Perdition of his Enemies.

MEDITATION.

WHere art thou now, my Soul, after thou hast abandon'd and flitted from thy Terrene Habitation, and into what strange Ultramundane Region art thou flown in an Instant? The whole Earth, nay, all Material Nature, seems a contemptible Atome, *when thou look'st down upon it from the* Transcendent *Height of* Being, *to which the Wisdom and Goodness of thy Creatour, who promotes all his Creatures to those Perfections they are capable of, has* rais'd *thee. I see thy* Knowledge, *that is, thy* Essence, *stretcht out beyond the Vast Expansion of this Material World's Circumference, and our Firmament bespangled with those Starry Bodies which it contains; or, rather, I see them all* center'd *in*

The Admirable Excellency of a Soul when *Separated* and become a *Pure Spirit*, Display'd.

Spiritual and Indivisible Essence, as in a Orb *of Being. Thou seest now* at one *the Whole Sphere of* Time *sweeping along* thee; *or, rather, thou* comprizest *it all in* ready'd *Natural Thought: And canst now more ease comprehend it's whole Race, than couldst, while here, resume those* Fleeting *Parts* (v. g. *an Hour or a Day,*) *into one* Steady *Vision, in which they were all* Present *and* Permanent *at* once. *The whole Bulk of* Quantity *is in thy more Noble Being,* without Extention, *and the Long Course of* Motion, *without* Succession. *But the* Extent *of thy Actual* Knowledge, *is nothing in comparison of thy* Clear Penetration *of those Great, and Various, and Numberless Objects, which are now presented to thy view. What was* here *Misty and Cloudy, is* now, *the Screen of Matter (the Ground of all Confusedness and Obscurity) being taken away, become brightly Intelligible with* Noon-day Evidence. *See clearly, that, if thou hast in this World but apprehended or* laid hold *of any one Piece of the first* Link *in the* Chain *of Causes, which weaves this vast orderly Loom all Natural Truths; thou drawest into thee the* whole Length *of that* Line *from the* First Birth *of the World till it* expires *in* Eternity: *Or rather those Truths are so* innext *one another by the closest Texture of* Identity, *that if thou admittest any one of them, all the rest will crowd themselves into thy* Capacious, *tho'* Spacelesse *Understanding.*

That there is no Comparison between our Souls Condition *here,* and the State of *Separation.*

How shall we then frame any Clear *Conception of the* Difference *between thy* Former *and this* Future *State? Or, by what parallel shall we illustrate it? Shall we com-*

pare it to the condition of a Child in the Womb on the one side, and of a perfect Man grown up to Ripe Knowledge on the other? Indeed, this World is but as it were our Second Womb; Nature is deliver'd of Thee, and thou art born a Pure Spirit when the Man dies. Or, Shall we compare these two States to those of a Man, first shut up in a dark Tower; who can see no Objects about him but when presented before five dim Glasses placed in it's Walls; but afterwards, when the Tower by some Chance is thrown down, and the Man preserv'd unhurt; then he can freely range with his Sight all over the large Prospect about him; and discover, at once, the various Scenes of all the vast circumstant Region, of which he could before take but a scant, obscure and leasurely Survey! Both those are but lame Comparisons, and far from parallelling the Excess, which this New State of thine has above thy Former one. Thy Capacity in thy purely-Spiritual Condition does Infinitely, that is, beyond Proportion, go beyond that thou hadst in the Body, when it was at it's best: Whereas thy Capacity in the other two States, (that pretended to parallel this) being both of them Finite, are very easily Proportion'd: Wherefore we will leave this Consideration to be seriously and at leasure meditated on by those truly Wise Souls, who think it their highest Concern to reflect on their Future State; and what Happy or Dismal Consequences attend it, according to the Good or Bad Dispositions they contract here, and carry with them hence.

That meer Humane Science, when at the

That we may gratefully and humbly acknowledge to whom we owe this Clear Knowledge of our True Last End, the Attaining which is our Only, and Eternal Happiness; Let us consider how

how far Natural Reason carry'd those Heathen Philosophers who were the Greatest Masters of Human Science in their Times, and where it stopt. The most Intelligent Followers of Aristotle *do gather from his Principles this Remnant Discourse. The Goods of the* Body *are preferrable to those of* Fortune; *and the Goods of the Soul to those of the* Body: *Wherefore Happiness must consist in something that in the best manner perfects that Part of Man call'd the* Soul. *Now, the Powers of the Soul are the* Understanding *and the* Will: *Of which the* Understanding *is the* Noblest; *because the* Will *is naturally ordain'd to be Guided and* Govern'd *by the Understanding; and the* Act *of the Will, which the previous* Reason *of the Understanding does not dictate and warrant, is sinfulness; which is justly held the Greatest Imperfection Imaginable.* Happiness *therefore is to be sought for in the Best Perfection of the* Understanding. *Farther, the Understanding is but a Power, and* Act *is better than* Power; *for it includes that, and adds to it the Acting or* Exercise *of it; which is the Immediate* End *for which the Power was Ordain'd; Therefore Happiness must consist in some Perfect* Act *of the Understanding. Wherefore, the* Power *and it's* Acts *taking their Degree of Perfection from the* Clearness *of the* Sight, *and from the Excellency of the* Object *about which they are employ'd, and the* Primum Ens *being the most* Excellent Object, *it follows, that the Beatitude of Man does consist in the* Actual and Clear Knowledge of the First Being; *which in Christian Language, is the* Seeing GOD face to face, *or in the* Beatifical Vision.

Height, was too short and Impotent to raise Mankind to *those Dispositions* that fit him for *True Happiness.*

Thus far their Speculative Thoughts rais'd them. But there were other neceſſary Truths requiſite ere Man could be Happy, which were below their ſhort Reach. As, First, *That this Contemplation of the First Being muſt alſo be* moſt Durable, *or* never-Interrupted, *that is* Everlaſting; *without which, the Attaining it could be* no Happineſs; *ſince the being Depriv'd of ſo Soveraign and excellent an Object, after having enjoy'd it, and known the Goodneſs of it by Experience, muſt needs make them* more miſerable *than they had been, had they not known it at all.* Secondly, *It muſt be propos'd to them as a State that is* Attainable, *and therefore is to be* Hoped for. *For, let it be never ſo Gallant a thing in it ſelf, yet unleſs we could hope to come at it and enjoy it, what is it to us, or how can it poſſibly be* our Happineſs? Thirdly, *For want of holding this Bleſſed State* Attainable, *and thence making us entertain ſome* Hope *of enjoying it, we can never come to* love *it heartily; much leſs place our* Chief *Affection on it, or bend our Beſt endeavours to* purſue, *or* gain *it. What Man has a hearty Deſire to climb to the Moon? And why not? Becauſe he judges it* impoſſible, *and* beyond *his* Hope. Or *what Virtuoſo had ever an Effectual* Love *or* Wiſh *to dig to the Center of the Earth, to make curious Obſervations of the Rarities found there? And why, but becauſe 'tis* Hopeleſs *and* Impoſſible? *Wherefore, without holding the* Poſſibility *of the thing, 'tis impoſſible to aim at it or* intend *it. Nay, it muſt be more than meerly* Poſſible; *it muſt be* Hopeful *too, or have ſome degree of* Likelihood *that 'tis within our* Power *to compaſs it; otherwiſe none but a Frantick Man can be mov'd heartily to purſue it, much leſs to take off our Principal Affection from* Temporal Goods, (the

Agree-

...ableneſs of which, in ſome ſort, to our Na-... we experience) and to place them on Eternal ... *which we are not* aſſur'd *we can* ever *come to* ... *And yet, without this* Predominant Affe-... *for our True Happineſs, we cannot (as has* ... *Demonſtrated) be* Diſpos'd *for it, or ever en-*...

Behold here the utmoſt *to which meer Natural* ... *could raiſe Souls immerſt in Matter? Behold* ... *moſt vigorous Efforts of* Humane Knowledge, ...*ſted by Superiour Light had from* Revelation; ... *how it falls ſhort in three moſt Neceſſary, and* ... *Proper Diſpoſitions, addicting Souls and fitting* ... *connaturally for the Sight of GOD, our only* ...*titude! No wonder then, the Wiſeſt among the* ...*ned Heathens, tho'* Deum cognoverunt, non ... ſicut Deum honoraverunt. *No wonder, if* ...*ſible Pleaſures, Worldly Intereſt, and* Conſuetudo ...*ali, did eaſily draw them, to run along with the* ...; *No wonder,* preſent *Temporal Goods did* ...roſs *all their* Choiceſt Affections; *and left them* ... *for* Unſeen, Future, *and* Unhop'd *for Eter-*... *Happineſs in the Sight of GOD. But 'tis the* ...*der of Wonders, that thoſe Deiſts, who hold their* ... *ſurvives, and that it's True Bliſs is to be plac'd* ... *that Beatifical Viſion, can, after ſo many thouſand* ...*periences how ſhort* Nature falls *of elevating us* ...*m at it, ſhould ſtill maintain that there is* no ...*d of* Revelation, *and Supernatural Aſſiſtances; ... ſo wilfully blind, as not to ſee and acknowledge* ... *Excellency of Chriſtianity; and how far it ſur-*...*ſes the* Deepeſt Search *and* Higheſt Reach *of* ...*tural* Knowledge *and Human Philoſophy.*

For

For their sakes especially, and to make this Truth sink deeper into the Minds of all our Readers, we will give this Point a Second Review. All Mankind have, and ever had, in their Thoughts the Notion of being Happy, *since they all know the meaning of the word* [Happiness,] *and that it means* Perfect Satisfaction, *or the having all they could desire. 'Tis what every Man* covets, *either immediately or ultimately, in all his* Wishes; *and* pursues *in all his* Actions. *But some sought for this Happiness in some* Temporal Good *of this World, as Honour, Greatness, Corporeal Pleasure, Riches, &c. Each of them vainly flatter'd themselves, that, that Darling Object of their Affection once* obtain'd, *they should be* satisfy'd, *and could wish no more. But, alas! All of them did by their carriage confess, that after their most* successful *Acquisitions, they still remain'd as* Empty, Hungry, *and* Dissatisfy'd *as formerly.* Alexander, *after all his fortunate Victories, weeps that there are no more Worlds to Conquer;* Unus Pellæo iuveni non sufficit orbis, *&c.*

The Necessity of *Divine Revelation* farther shown.

One World suffic'd not the *Pellæan* King;
Th' Unhappy Youth sweats in that narrow Ring.

The Miser, after he has hoarded up immense Banks of Money, *is still* Covetous *of laying up more:* Crescit amor Nummi quantum ipsa pecunia crescit. *Besides he is rack'd with* Care *of securing it; and at length he dies* Despairing, *that he cannot carry along with him his* Shining Idol, *which he had been so devoutly* Ador'd. *Wanton* Lais, *when Age had crippled her feet and wrinkled her face, and made her unfit for pleasure, laments that her holiday Trim of*

Short Imaginary Happiness was but the Prologue to a Real and never to be releas'd Misery. And the same may be said of all the other Worldlings, who found their Happiness in some Temporal Good. Some very few Philosophers (as we shew'd above) did indeed by their Reason gain some Glimpse *of what was Man's* True Happiness: *But it was no more but a* Flash *of Light, which* disappear'd *and* dy'd *as soon as their Actual Speculation was over: They never laid* fast hold *of it; apply'd their* Will *to it as their True Good, rais'd their* Hope *to it, nor* lov'd *and* pursu'd *it above all things; so that all their knowledge of it ended in an* Idle Talk, *or Airy Notion. But, Oh! The incomparable Philosophy* Reveal'd *to us by the Wisdom of the Eternal Father! The meanest Scholler of that Divine Master, can tell us now, that our True Happiness is not plac'd in the Acquisition or Enjoyment of any Goods of* this *Life, but in a never-ending Contemplation of GOD's Essence in the* next. *Nor does Revelation only assure us where Happiness is to be* found *and* hoped *for; but it acquaints us, moreover, with all the* Methods *and* Ways *how to attain it. It gives us* gratis, *and assures to us, by well-attested Miracles, the Truth of those Sublime* Theses; *which directs the Reason of Speculators, to shew them Agreeable to Natural Principles, viz. to the Nature of a Soul, and her Affections; and the Ground whence they spring, to the Nature of a Pure Act, an* Infinite Being, *and of* Beatitude *it self. For the seeing clearly how* Consonant *and* Conformable *those High Mysteries are to* Natural Truths, *does comfort Faith in those Faithful; and* Unbelievers *to an Opinion they are True, since they are (if rightly explicated) no way Repugnant, but perfectly Agreeable to those* Verities, *which* Nature teaches *us in gross, and* Art *demonstrates.* Per-

That the Christian Life, is *most Comfortable*, and the Unchristian most full of *Anxiety*.

Perhaps, the last Corollary of the precedent Chapter may give some Readers frightful Apprehensions, *that a Christian Life is* Melancholly *and full of* Anxiety. *Indeed to those reckless Souls, who are resolv'd to mind and pursue nothing but idle Toyes, and think nothing worth their Affection but* Fleeting *and* Perishable *Goods, all Discourse of* perfecting *the Soul as much as is possible, (in which consists her* Compleat Satisfaction *or* Happiness) *must needs be irksome and tedious: But to those Wise Souls, who think the Attaining or Falling short of Eternal Bliss is their* main Concern, *and most worthy their Consideration, it will appear quite* otherwise. *What Greater* Joy, *since we know we must* die, *and that our Soul* survives for ever, *than to know* where *our Soul shall go to be Eternally Happy? What more solid Comfort than not only to have assurance* what *is our True Last End or Felicity, but to know also the* Certain Way *to attain it; and that that Way is* Easie? *For what can be* Easier, *or more* Suitable *to the whole Propension of our Nature, than to love that above all things, which is infinitely worthy of our Whole Affection for it's own sake; and withall such, that the loving it will make us Eternally Happy? What easier than to have a* good Intention *to* pursue *our own Happiness, and to do nothing that can make us* lose *it; and, by losing it,* undo *our selves? Nothing can endanger our falling short of it, but that Sottish Nonsense, and Ridiculous Madness, of preferring a Wretched, Indigent, Empty, Perishable Creature, before our Great and infinitely Good Creatour. Miserable then, and justly most miserable They, who, thro' Neglect of considering what*

GOD

GOD *is in Himself, and what he* is to be *to us, for some Momentary and Trifling Content, give the Reins of their* Reason *to embrace such an Extravagant, Pernicious and Blasphemous Folly!*

Nor let our daily Failings deter us. The rich Store-house of most efficacious Motives left to us in the Christian Church, and propos'd by Her, will, if we regard them, and listen to them, very easily preserve us from such *a Wicked Slighting of our* GOD, *our Father, Redeemer, Sanctifier, and Bountiful Benefactor, as to prefer a poor Creature, a Thing* next to Nothing, *before his every way* Infinitely perfect *Deity. Now, that Point secur'd, our By-Affections are already in some sort Subordinate to our Prevalent Affection for our Eternal and Spiritual Good; and therefore, may easily, if care be taken, be totally subdu'd to that Soveraign and* Predominant *Love of Heaven; especially, when* Death *comes, which sets all these Worldly* Baubles *in a* true Light, *and shows them in their own* fading Colours, *it will not be at all hard to shake off those* weak Fetters: *The Sacraments usually received at that Season, refining the Soul; and the Assistance of a Prudent Spiritual Guide, directing our whole Intention for Heaven, and erecting our Hope to obtain it immediately. Now, when the Soul is thus* perfectly set right, *our whole work is at an end for Time and Eternity; and our Glorious Reward waits ready for us. Indeed, the Purifying our Souls to this refined degree must cost us some labour; but how Unreasonable is it to think, that to enter certainly and immediately into Endless Happiness, is not worth* some *Pains-taking? Especially, if we consider, that Worldlings and Libertines, tho' they put on a Jolly Countenance amidst their False Pleasures here, do suffer* far more

Vex-

Vexation by giving up the Reins to their unruly Passi
than it costs Pious Souls to curb *and keep them Sub*
ject to Reason! Nor is our Indulgent Heavenly Fa
ther mortally offended at every petty Failing of ours.
Ipse cognovit figmentum noſtrum, recordatus est
quoniam pulvis ſumus, *Pſ.*102. 14. *He excuses some*
of them for their Indeliberateneſs; *others, because*
our Ghoſtly Enemy ſurpriz'd *our ſhort foreſight by his*
wily Ambuſhes: Others of them are ſo weaken'd by a
Firm and Sincere Reſolution to avoid and deteſt them,
that upon our firſt Recollecting our Chriſtian Principles,
they are in a moment Retracted; *or rather, they ne*
ver ſunk into the Subſtance *of our* Will, *but only*
ſwam ſuperficially in our Fancy. *Laſtly, altho' (which*
his Mercy forbid) we ſhould hap to fall into ſome
Grievous Offence; there needs no more but hearti
to retract our Fault, and to apply to our All-powerful
Advocate in Heaven, with full Hope in his Merits
and Interceſſion; and the Syngrapha, or Black-Bill *of*
our Condemnation is immediately cancell'd; *the Debt*
being abundantly paid by his infinitely Supererogating
Death and Paſſion. Theſe plain Truths being duly
conſider'd, what Life can be ſo ſweet *and full of*
Spiritual Joy *as that of a well-meaning Chriſtian,*
who ſincerely regards his own True Intereſt, Eternal
Happineſs? And, on the contrary, What Life ſo Un
comfortable as theirs, who hold their Soul ſurviving,
and muſt never return to enjoy her too-much beloved
Objects; and yet had no proſpect, whether ſhe muſt go,
what will become of her for all Eternity.

The unexpreſſible Joy of Holy Souls at their Firſt Entring into Bliſs.

But, Oh! What Tongue of Men
or Angels can expreſs the Raviſhing
Tranſports *of* Joy *which thoſe Happy*
Souls feel when they are firſt admit
ted to the Glorious Sight of that In
finite

Being, in whom all Goods that our Boundleſs can grasp at, are center'd *and* emparadis'd? *my low Conceits, you Bleſſed Spirits, to liſp out, haſt, ſome faint Reſemblance of their* Amazing *ſtate, that ſo, I may excite my ſelf and my Readers ardent Love of that Bliſsful State. But I ask bles: For not even your ſelves, tho' you expe- it, are able to declare it; and, tho' you could it, yet our Rudeneſs could not underſtand the nage of your Celeſtial Country, untravell'd by us ls, and remov'd by a vaſt Chaſm from our Ter- Habitation. That B. Apoſtle, who was rapt to Third Heavens, checks all ſuch bold Attempts, by g us, That* Non licet homini loqui, *that is,* impoſſible for a Man to ſpeak *thoſe Unutter-* Arcana Verba; *tho' perhaps that ſignal favour him at that Seaſon, was infinitely* ſhort *of the ifical Viſion it ſelf. 'Tis enough, that the ſame la, 1* Cor. 2. 9. *has told us, That* Eye has not nor Ear heard, nor has it aſcended into the t of Man to conceive what God has prepar'd thoſe who love him. *'Tis enough, That the nal Wiſdom himſelf has aſſur'd us,* (Luk. 6. 38.) *moſt comprehenſive words, ſtrain'd to the higheſt ſis, and redoubled with a ſtill-increaſing Energy,* Good *(or Full)* Meaſure, preſt cloſe down, haken together *to make the Veſſel hold more,* Heapt up till it runs over, ſhall they give into Boſom. *Nothing will be defalkt from the Satisfaction we ſhall experience when we come ive our Rich Reward, by Antecedent and Over-* Expectation; *as it happens in our* Falſe *here; which we do oft-times, or rather always fancy. It will be inconceiveably beyond all we d imagine; inſomuch, that tho' we had ſpent our*

whole

whole Life in ſharpeſt Tortures here for Heaven's ſake, we ſhall be aſtoniſht and Amaz'd at the Infinite Over-proportion *which ſuch Unſpeakable and Eternally ſecure Bliß bears to ſuch ſlight and momentary Sufferings.*

Bright Fountain of Eternal Light, whoſe ever-Noon-day Rays no Night darkens, no Cloud (but that of Sin) eclipſes. Give us Grace to ſink deep and fix ſteadily in our Mind this moſt Solid, moſt Clear, and moſt Important Truth; that, as to live for ever in a dark Dungeon would be highly Diſaſtrous to our Bodily Sight, and the ſeeing the Chearful Rays of the Day, is the only true Perfection, Comfort, and Satisfaction of our Corporeal Eye: *So, when our Soul, now Separate, comes to be altogether one* Intellectual Eye; *her falling ſhort for ever of ſeeing thy Divine Eſſence, (her only True Light, for which, as her Laſt End, ſhe was Created) will certainly plunge her in a Diſmal* Hell *of Torment and Miſery; Since Nothing but the Clear Sight of thy Glorious Being can be able to give her True and Eternal Happineß;* in whoſe Face is the Fullneſs of Joy, and at thy right hand Pleaſures for evermore, *Pſalm* 16. 11.

CHAP.

CHAP. II.

Of the Existence, Knowledge, Distinction, and Action of ANGELS.

§ 1. THE Order of Things requires that there should be *Different Kinds* of Entities, arising gradually to Higher Perfection under the Notion of *Ens*. For, since, were all Things of the *same* pitch of Perfection, or all of *One Sort*, the Creation would look like a *Confused Multitude*, or (as it were) a *Heap* of Things, and quite destitute of *Order*; which, by placing them in Due Ranks of *Superiority* and *Inferiority*, makes up this Harmony which beautifies the World. Again, since there can be no *Distinction*, nor, consequently, any Ground of Order under the Notion of *Ens*, but it must be made by *Intrinsecal* Differences, or such as are found within the Precincts of *that* Line; that is, (as is Demonstrated in my METHOD to *Science*, B. I. L. 3. c. 1. 2. *&c.*) by Partaking *More* and *Less* of that Common Notion; and, what has *More* of it, contains what has *Less*, and *superadds* to it; and, consequently, is *more perfect* under that Notion than the other; which *several* or *Distinct Degrees* of Perfection, when they come to be *Excessive*, do constitute divers Sorts, Kinds or *Species* of it. 'Tis, therefore, Evident, out of the *Order* of the

The Order of the Universe requires that there should be different Kinds *of Beings.*

World, which is the Workmanship of the *First Being*; and is also Logically Demonstrated, that 'tis Requisite there should be Different *Kinds* of Things, arising *Gradually* to higher Perfection under the Notion of *Ens*. This is seen almost to our Eye in the Predicamental Scale of *Substance*; where we find the several kinds of *Ens* gradually *Descending* in one of the Collateral Lines, as to the *Extent* of their Notion; but Increasing or *Ascending* as to their *Degrees* of Perfection; *v. g.* Body, Mixt, Vegetable, Sensitive, Rational. Which Orderly Distinction is not invented by *us*, (as are the imaginary Lines in the Heavens put by Astronomers,) but Copy'd from Nature.

And much more, that there should be Pure Acts *or* ANGELS.

2. Hence follows immediately and necessarily without Proof, that there ought, *à fortiori*, to be *Pure Acts*, or *ANGELS*, Created, unless they be *Incapable of Being*; that is, Chimerical, or *Non-Entia*. Otherwise the Order of Entities had been Maim'd and Imperfect in its Principal or most Noble Part.

Especially since the Angelical Nature is Capable of Existence.

3. The Angelical Essence *is Capable* of having *Existence* given it. For, since the reason why Individual Bodies have Title to have Existence given them, is, because, by their peculiar Complexion of Accidents they are become *Distinct* from all *others*, or *Determinate* under the Notion of such an *Ens*, or *Body*; and this Distinction or Determination springs from it's *Act* or *Form*; and, consequently, the *Act*, which gives Determinations to all others, cannot but be Determinate it self; *a for-*

tiori, the Nature or Essence of a *Pure Act* bears in it's Notion, that it is *of it's own Nature*, or Essentially, *Determinate* in the Line of *Ens*; and *more Capable* of Existence than any other sort of *Ens* whatever. Again, since (as was shown, Book I. Ch. 1. §. 6.) the Essence of all Finite Entities consists in their *Possibility* or *Non-Repugnance* to Existence; and, there can be no shadow of Impossibility, but much more Reason, that the Nature of a *Pure Act* should exist, than that *Bodies* should, that have *Matter* or *Power* in them, which is of *it self* the Principle of Indetermination and Confusion; in regard this *Indetermination* makes Bodies *less fit* for Existence; or rather, did not the *Act* determine the *Power*, or *Matter*, utterly *Unfit*. Wherefore, seeing it belongs to the *First Being* to give to his Creatures what they are *Capable* of; especially when it consists with the best Order of the World, as is shown §. 1. this does: It follows, that he has given to that Nature or Essence which is a *Pure Act*, that is, to the *Angelical* Nature, to *Exist*; and, consequently, ANGELS *are*. Which is farther Demonstrated by the following Medium, showing that, otherwise, there had wanted a *Proper* or *Immediate Cause* of *Motion*.

And that otherwise there could be no Immediate Cause of Motion.

§. Every Thing *acts* it *is*: Wherefore *Imperfect* Agents do produce *first* that part of the Effect which is *Imperfect*, and thence proceed to what's *more perfect*; as we see all Natural Agents do: But, *Perfect* Agents, and most especially, that Agent which is *Infinitely Perfect*, produces *first* that Effect which is *most Perfect*, or *most Like it self*. Wherefore

the Firſt and Immediate Effect produced by GOD is *Exiſtence*, it being the moſt perfect of any thing found in Creatures. To proceed, Since nothing is more Preſpoſterous, and contrary to Reaſon, than to order that which is *moſt perfect*, as a *Means* to produce that which is *Leſs-perfect*, it follows that *GOD*'s Wiſdom does not order *Exiſtence*, which, (as being *moſt Actual*) is *moſt perfect* of any thing found in Creatures; it does not, I ſay, order *It*, as a *Means* to cauſe any thing that is *leſs perfect*, than it ſelf is. Wherefore, whatever *leſs perfect* Effect is produced by *GOD*, (as *Motion* is) it muſt either have been caus'd by him, becauſe it is neceſſarily *concomitant* to Exiſtence, or elſe neceſſarily *conſequent* to it: But *Motion* is neither neceſſarily Concomitant nor Conſequent to Exiſtence: For, let us put diverſe Bodies to be Created *in Reſt*, (as they muſt be in the Firſt Inſtant they were Created, ere Motion began) they would have, in that Caſe, *all* that is *requiſite* to Exiſtence; nor would *Motion* follow meerly upon their being put to *Exiſt*. Therefore, ſome *other* Cauſe is requiſite to produce the *Firſt Motion* of Bodies. Which ſince it can neither be a *Body*, as is granted, and indeed, in a manner Self-evident; nor *GOD*, as was now proved; nor a *Separated Soul*, for this *preſuppoſes* the Motion of *Bodies* to her Being; it muſt be ſome *other* Cauſe diſtinct from all theſe: But no *other* Cauſe is imaginable or poſſible to be aſſign'd, but ſome Creature which is a *Pure Act*, or an *Angel*. Therefore, as certain as it is, that there *is Motion*, ſo certain it is that *Angels* are. Nay, ſo impoſſible it is, that Motion can be Concomitant to the Firſt Exiſtence of Bodies, that

that 'tis a Contradiction they ſhould be *together* in Duration, or *at once*; For, Exiſtence, it having no *parts*, is *Indiviſible* in Duration, or without *part after part*; whereas 'tis Eſſential to *Motion* to be *part after part*, or *Succeſſive*. So that 'tis equally Contradictory, that Exiſtence *ſhould not be* all at once, as 'tis, that Motion *ſhould be* all at once, ſo far is the Later from being Conſequent or Concomitant to the Former.

5. This is farther Demonſtrated from the Nature of Cauſality, by this Argument. No Effect can proceed immediately from a Cauſe which is of a Nature diametrically *Oppoſite* to ſuch an Effect. *V. g. Not-being* cannot produce *Being*; *Light* cannot produce *Darkneſs*; not can that which is eſſentially *Hot* immediately produce *Cold*. But Motion, which is *eſſentially Succeſſive*, or (which is the ſame) *perpetually Changing*, is diametrically Oppoſite to the Nature of GOD whoſe *Eſſence* is *Unchangeable Exiſtence*: Therefore Motion cannot be produced by GOD as it's *Immediate* Cauſe. Wherefore, ſince by our former Diſcourſe, the firſt Motion of Bodies could not have been immediately produced, either by any meer *Body*, nor by a Human *Soul*, nor yet by GOD; it is evident that it could only be caus'd by a *Pure Act*, or an *Angel*. See *Method to Science*, Pag. 299. Thes. 4. *Ideæ Carteſianæ*, P. 44. §. 31. and *Railway Defeated*, §. 43. where this Demonſtration is at large put down, and preſt home. What I intend for here, is, that the Contrary Tenet overthrows *all Likeneſs* of the Cauſe and Effect, and all *Cauſality*; and therefore all Connexion

As is alſo Demonſtrated from the Nature of all Cauſality.

of Proper Causes with their Proper Effects, and *Vice Versâ*; that is, it quite destroys all *Possibility* of Science and Demonstration. Notwithstanding, 'tis Granted, that GOD is the *Mediate, Remote*, or *Principal* Cause of Motion; as giving Second Causes both the *Power* to move Bodies, and Pre-moving or *Determining* them to move them.

6. Every *more perfect Ens* contains or includes in it the Nature of the *less perfect*. Thus, (as was said) the Nature of a *Mixt* or *Compound* Body (having *diverse* Elements in it; and therefore having *more* of the Nature of *Body* than a *Simple* Body, or any *one* Element has) includes in it the Nature or Essence of a *Simple* Body. Thus, and for the same reason, a *Vegetative* Mixt, has *more* of the Nature of a Mixt in it, than a *meerly Mixt*, such as are Pebbles, Clay, Gold, or such like. Thus *Sensitive* Things include in them the Nature of a *Vegetable*; and every *Rational Animal* includes in it the Nature of a *meer* Sensitive Thing or an *Animal*. All which are Evident; because the *Perfecter Ens* has in it the Notion or Nature of the *Imperfecter*, and *superadds* something to it. So that to deny the force of this Demonstration, or the Truth it demonstrates, is the same Folly as to deny, that what has *more* in it of *any* Kind does not contain in it what's *Less* of the *same* Kind; or that, what's a *Whole* (in respect of the other) *is not more than a Part of it*, or, (which is the same) that a *Whole* does not *contain* or *include* it's *Parts*. And that they include them *Essentially*, is most Evident to all Logicians, and granted by all;

Every more perfect Ens includes in it the Nature of the less perfect.

all; while they acknowledge thoſe Later or *leſs* perfect Notions to be *eſſentially predicated* of the former, in regard they ſuperadd to them nothing that's *Poſitive*.

7. Wherefore, for the ſame Reaſon, Every *Pure Act*, *Spirit*, or *Angel*, includes in it ſelf, one way or other, the whole Nature of *Body*. For, ſince *Ens* is adequately divided into *Pure Acts*, or *Spirit* and into thoſe Entities whoſe Eſſences are alloy'd with *Power* and Potentiality, (as are *Bodies*, which are compounded of *Matter* and *Form*;) and theſe two *Species* are conſtituted, as by it's Intrinſecal Differences, by partaking *more* and *leſs* of *Ens*, their *Genus*; and that which is *more* in any Kind or Reſpect, includes what's *Leſs* in the *ſame* reſpect; as a *Yard* in Quantity contains an *Inch*, which is *Leſs* under that Notion, or a *Leſſer Quantity*. Hence, it follows demonſtratively, that the ſelf-ſame Diſcourſe muſt equally hold in the *Species* of *Ens*, as it does in thoſe of *Quantity* now mention'd; or in the Species of any other *Genus*; and, conſequently, that a *Pure Act*, or *Spirit*, muſt include *ſome* way or *other*, the *whole* Nature of *Body*, which has *leſs* of the Nature of *Ens* in it, than had the other.

And therefore Pure Acts *contain in them the Nature of* Body.

8. Wherefore the very *Eſſences* of all Natural Bodies are *really* and *truly* contain'd in the *Knowledge* of an *Angel*, and not their *Ideas* or *Similitudes* only. For, ſince it is granted, that Angels, they being *Pure Acts*, are of an *Indiviſible* Nature or void of Quantity; the *Eſſences*

Which, ſince it cannot be done by the manner of Quantity, they muſt contain *them by the way of* Knowledge.

of Bodies, which by §. 7. are one way or other, contain'd or included in an Angel, cannot be included in it Quantitatively; after the manner a *Vessel* contains *Liquour*, or as a *Bigger* Box contains a *Lesser*. Wherefore, it must be said, that those *Lesser* Essences of *Body* are contain'd in the *Superiour* Essence of an Angel *Indivisibly*; or after the manner of a *Spirit*, that is, *Knowingly*, or as *Objects* of their Knowing Power; which was the Point to be Demonstrated.

Therefore the very Essences *of* Bodies *are in a Spiritual Understanding, and not* Idea's *or* Similitudes *only.*

8. Wherefore, he who denies, that the very *Essences* of Bodies are in the Understanding of an Angel, or, in any Spiritual Nature, and affirms, that only the *Similitudes* of them are there; may, as well say, the *Essences* or Natures of *Simple* Bodies are not in *Mixts*; or that the Essences of meer *Vegetatives* are not in *Sensitive* Things or *Animals*; or that the Essence of an *Animal* is not really in a *Rational* Thing or a *Man*, but *Likeness* only; which is both against the Sentiments of all Logicians in the world, who do acknowledge that the Former are *Essential* Predicates of the Later, (and not Accidental ones;) which could not with Truth be said, unless the *Essences* themselves, from which the Denomination of [*Essential*] is taken, were really in them: Nay, it is moreover, against the *Definitions* of these *Later*, in which those *Former* are found. I add, against the Sense of all *Mankind* too, who reflect upon what they say. Whence, those Ideists, who hold the contrary Opinion, are desir'd to take notice that our Argument here is drawn from the

Notion of the Thing, as it is a *Thing* or *Substance*; and from the Nature of the *Species* of *Substance*, as such; and not from the *Qualities* or *Relations* of them, from whence their *Likeness* or *Unlikeness* is taken. Which clinches the force of our Demonstration drawn from Logick and Metaphysicks, and will forestall and defeat all the Opposition that can be made against it.

10. *Corollary* I. Our foregoing Discourses being chiefly built on that piece of Doctrine in my *Method*, B. I. L. 3, §. 2. that all *Intrinsecal* or *Essential* Differences in any Predicament, or under whatever Notion, are nothing else but *More* and *Less* of that Notion; therefore, since so much stress is put upon this *Thesis*, I beg of my Readers to peruse attentively the Third Chapter of my *Method to Science*; my *Ideæ Cartesianæ Expensæ*, Pag. 51, 52, 53. and *Raillery Defeated*, §. 72. where this Position is at large explicated and defended against the Mistakes of my Opposers. Which I do the rather Request, because, however it may seem *New*, yet I dare affirm, that, besides it's being perfectly *Demonstrable*, no one Rule in Logick is more Useful to keep our Notions *Distinct*, or to frame Right *Definitions*, or to Discourse *solidly* or *exactly*.

This Doctrine being built on that Logical Maxim, [All Differences are *more* and *less* of the Generical Notion,] *The Consideration of that* Thesis *is recommended to the Reader.*

11. *Co-*

11. *Corollary* II. What's deduc'd here of the very *Essences* of things being *intellectually*, or as *Objects*, in the Understanding of an Angel, does for the same reason hold in every Spiritual or Cognoscitive Nature; and consequently, in the *Soul*, whether in the Body, or Separated; the Argument being grounded on the Nature of a *Spirit*; and it's being *Superior* to the Nature of *Body*.

This holds equally in the Soul, which is of a Spiritual Nature.

12. *Corollary* III. For the same reason what has been discourst before of the Immutability of a *Soul*, when *Separated*, and of her *Final* or Eternal State, (springing from her Choice of a *wrong* Last End, if unretracted before Death) may, *Mutatis Mutandis*, be apply'd to an *Angel*, without needing Repetition, or farther Enlarging upon it.

Angels, being Pure Acts, are Immutable.

13. Since the Essence or Nature of an Angel is to be after *such* a manner *Cognoscitive*, the *Distinction* of Angels must consist in their being *more* or *less* thus Cognoscitive. This is already Demonstrated; because, by the Doctrine lately given, all the Intrinsecal, or Essential Differences, under whatever Kind or Notion, are nothing but *more* or *less* of the Common Notion, or the partaking of it *unequally*.

The Distinction of Angels is taken from their being more or less Cognoscitive, after their manner.

14. Yet

14. Yet this Degree of *Cognoscitiveness*, which constitutes *Distinct Angels*, must not be understood of the *Intenseness* of their Knowledge, or the *Penetrativeness* of their Knowing Power. For, since every Pure Act (as is shown above, and particularly *Raillery Defeated*, P. 89,90.) knows *All things*; it cannot be understood of the *Extent* of their Knowledge, or that *one* of them knows a *Greater Number* of things than *Another*; It must therefore be meant, that One of them knows things *more perfectly*, *more clearly*, *thorowly*, or *deeply*, than Another does. Which, as may be seen in my *Ideæ Cartesianæ*, P. 68, 69. may spring from two Causes. One, Because, *Eorum aliqui magis perspicaci Intellectus acie præditi sunt quàm alii*; which seems to be *most Essential* to them. The Other, Because by their seeing *better* the *First Cause* it self, they must *better*, and withal *more solidly* and *soundedly*, know those Effects that spring from that Supreme Cause.

This is not to be understood of the greater Extent *of their Knowledge, but of the* Intenseness, *or* Penetrativeness *of it.*

15. *Corollary* IV. From this *Greater* or *Lesser Excess* of Knowledge, as thus explicated, as far as Natural Reason carries us, are taken the *Diverse Orders* of Angels. All farther or more particular Disquisition concerning the *Three Hierarchies*, and *Nine Quires* of Angels, is left to Divines, gathering them from Holy Writ and the Antient Mysticks. A Philosopher must *step* no farther than he can *tread sure* upon his own *Firm Grounds*.

Hence, as far as Reason *carries us, is taken the Distinction of the* Three Hierarchies, *and* Nine Quires *of Angels.*

16. *Co-*

16. *Corollary* V. From our Discourse about *Human Souls* and *Angels* will be seen in what different manner, and by what means, an *Angel*, and a *Humane Soul*, when Separate, come to know all things. The Later, by *Notions*, caus'd at first by Impressions on the Senses, and improv'd into *Judgments* and *Discourses*. The Former, by Knowledge, not *Acquir'd*, but *Innate*. The First and Immediate Objects of both of them is *Themselves* or their own Essence: Whence a *Soul*, in regard it's *Body* (and, consequently, the Determination of the Degree of Rationality it had) *grew*, as it were, out of Natural Causes; knows all things, as *first* Connected with *her self*, *then* with one another in the well-linkt Chain of those Causes; in which there can be no Flaw or Interruption. But an Angel knows all Things, by Transcending from one *Ens* or one *Degree* of Entity to another, and this *Intuitively*; that is, an Angel by knowing it self, knows what place it bears in the *Order* of Angels or Spirits: And, since it could not know it's own particular pitch or Individuality, but by knowing how *high* or *low* it is in the *Order* of Angelical Beings; nor could *this* be known but by knowing the *whole* Order, because in an Order which is contriv'd after the *best* manner, each part is proportion'd in exact Symmetry to the rest: Hence, the Knowledge of that *whole* Order, and consequently of each part of it, or each

The different manner by which Angels and Human Souls come to have all their Knowledge.

En

Entity in the whole Creation, is *Due* to it's Nature; and, therefore is *given* it. As for the Knowledge of Corporeal Nature, 'tis *below* them both, and therefore both of them *comprehends* it *Knowingly*, as is deduced above. Laſtly, The Soul gains her Knowledge by *Abſtract* or Inadequate *Notions*, and by *Diſcourſe*; whereas an Angel knows at once the *Whole* Entities, and all that belongs to them; and this, not by *Diſcourſe* or *Reflex* Thoughts; but by a *Direct*, Penetrative and Comprehenſive *Intuition*.

17. There is, beſides thoſe Differences amongſt Angels mention'd, §§. 13. 14. and Cor. V. Another, ariſing from the ſeveral *Degrees* or rather *Manners* of that Cognoſcitiveneſs which is *Eſſential* to them, *viz.* That ſome of them know *more things* by *One* Operation or *Act* of Knowledge, or, as it were, by *one Thought*, than Another does; which happens becauſe the Object of each Thought which *ſome* of them have, is more *Univerſal* than are the Objects of thoſe Thoughts that *others* have. Parallels of which may be found among our ſeveral Sorts of Knowers or Philoſophers *here*. Some treat of ſuch *particular Sorts* of Quantities or Figures; Others, of Quantity or Figure in their *whole Latitude*, or in *Common*. Some Philoſophers have for the Objects of their Knowledge *ſuch a ſort* of Ens; as Minerals, or *ſuch a Species* of Birds or Beaſts: Others, raiſe their Thoughts to contemplate *Body* or *Ens* in their *whole Extent*, as do Metaphyſicians. But, with this difference, which renders them Un-

Theſe Angels have a Nobler Eſſence, whoſe each Act of Knowledge has for it's Object a Greater Portion of the Univerſe.

Unparallel, that *our Science* is employ'd about *Abstract* Notions of the Thing; that is, about the Thing consider'd in such an *Abstracted* or *Common Respect*, without descending to the *Under-Kinds* or to the *Individuums* under it; whereas the Intuitive Knowledge of an Angel, as not being made by way of Abstract or *Inadequate* Conceptions, comprehends *in one Act*, or *at once*, the Individualities of all those Things, (from which *We* abstract one *Common* Notion) and *all* that *belongs* to them. Whence, when we said, that the Generical Notion, common to all Angels, is to be *Cognoscitive*, it is to be understood of an *Intuitive* Cognoscitiveness, or such a one as we have describ'd above; by which they are distinguisht from the Inferiour or *Narrower Degree* of Knowingness peculiar to the Soul in this State; and even, in some respect, as she is found in her State of *Separation*.

18. The same is evinced by Reason. For, since the *Object* specifies the *Act*, and the Excellency of the *Act* argues a more excellent *Faculty* or Power, and consequently, a more Excellent Degree of the *Essence* or Nature of the Agent; and, since *Bonum*, (I add [*Verum*,] this being the Best and most Connatural *Good* of a Knowing Creature) *quò Communius eò Divinius!* It follows, that the Essence of those Angels are more *Excellent* and *Noble*, who have a more Comprehensive and *Larger* Knowledge of *more Universal* Objects, *at once*, or by *one Act*; whence it comes that (since Reflexion or Deliberation can have no place in Pure Acts, but are contrary to their Nature)

Which makes them fit to superintend the Administration of a Larger Province.

Nature) they are *fitted* for the Overseeing *more-Common* Goods, or to *preside* over the Spiritual Good of *Provinces*, *Kingdoms*, or great *Nations* of People.

19. *Corollary* VII. That which gives greater force to this Doctrine, is the Consonancy it has to the Sacred Scripture: Where, (*Daniel*, Ch. 10.) we read of the Angel of the Kingdom of *Persia*, withstanding that particular Angel (in likelihood *Gabriel*) who presided over the *Jews*; till *Michael*, who was Higher in Dignity than the former, being Chief Patron and Defender of the Jewish Church *then*, as he is held to be of the *Christian* Church *now*, over-power'd his Inclination by his more Soveraign Influence. Where also we read of the Angel who was *Prince* or Super-intendent over the *Greeks*; divers of which sort, if not all, were *Archangels*: Whereas 'tis generally held, and is Consonant to Reason, That the Angel-Guardians of Particular or *Individual* Persons are of the Lowest, and *least-Cognoscitive*, Quire of *meer Angels*.

How Consonant this is to those Passages of the Holy Scripture, which speak of such Operations of Angels.

Thus far concerning the Essence and Internall Operations of Angels; We proceed now to their External Operation, or their Action upon *other* Things.

20. An

20. An Angel cannot operate upon another Angel, so as to make it *otherwise* than it was. For, since that Operation must work some *new Effect* in it; and this requires some *Passive* Principle, in the Subject, rendring it *Mutable*, which Principle we call *Matter*: And Angels, they being *Pure Acts*, have not that sort of *Power* call'd *Matter* in them; it follows, that an Angel cannot thus operate upon *another* Angel; nor, for the same reason, upon a *Soul*, while 'tis Separate.

An Angel cannot operate upon another Angel so as to change *it.*

21. Wherefore, all *such* External Operation of an Angel can be only upon *Bodies*. For, since an Angel can neither *thus* operate upon, that is, *alter* another Angel, nor a *Separated Soul*, because they are *Pure Acts*; much less *GOD*, who is an *Infinitely Pure Act*, and essentially *Immutable*; and there is no *other* Subject imaginable; it follows, that the *External* Operation of Angels must either be exercis'd on *Bodies*, or on *Nothing*.

Wherefore, all it's External Operation, so as to work a Change *in another thing, can only be upon* Bodies.

22. An Angel *can operate* upon *Material* Entities, or on *Body*. For, since the Being of an Angel is *Superiour* to the Nature of Body; and, consequently, it's *Faculty* or Power of Acting is *Superiour* to whatever is in Body that can resist it's Activity: Also, since, being a *Pure Act*, it's Nature is *Active*. Wherefore, seeing, on the other side, *Matter* is easily, or rather essentially *Passive*;

An Angel can thus operate upon Material Entities, or Bodies.

; and there can want no *Application* of ſuch an Agent to ſuch a Patient, becauſe an Angel has the Natures or Eſſences, nay, the Exiſtences of Bodies, and all that can belong to them, intimately *joyn'd* to their Underſtanding by *Knowledge* of them: 'Tis Evident that there are all the Requiſites imaginable put for their Operating upon Body, and producing ſome Effect in it, which was *not* in it *before*; that is, of *Changing* it. Wherefore, an Angel has *Power* to Operate thus upon Body or Material Nature. Nor is there any *Diſproportion* between the *Motion* which the Angel works in Bodies, and ſuch an Immediate Cauſe, as was ſhown, §. 5. is between GOD and ſuch an Effect; ſince, as has been ſhown, *Method to Science*, B. I. L. 8. §. 2. *Motion*, according to it's preciſe Nature, or as it ſuperadds to it's Subject, is as it were made up of *Non-Entities*, or next to *nothing*; and every *Created* Being, as to what it has of it ſelf, is *ſuch*: All the Eſſential *Diſtinction* between Creatures, and conſequently their Formal Conſtitution being only ſuch and ſuch *Limitations* of Being; or *more* and *leſs*, that is, *thus much and no more* of Entity.

13. *Advertiſement.* Let it be noted, that what I intend to evince here, is confin'd to the Queſtion *An eſt*; or, to demonſtrate that Angels *have* Power to move Bodily Nature; and not to ſhow *How*, or *in what particular Manner*, they work this Effect. To clear which Point, it requires a perfect and penetrative

That we only intend to evince here the An Eſt *of the Operation of an Angel, and not the* Manner *how it is perform'd.*

Knowledge of the Angelical Nature; which is perhaps Unattainable by us in this State.

24. Notwithstanding what's said, *no One* Angel has an Unlimited Power to move, or change, *all* the Bodies in the World. For, since the Natures of *Spirit* and *Body* are constituted by their Partaking *More* and *Less* of *Ens*; and, *more* and *less* do manifestly signifie, only *Degrees* of the Nature of *Ens* in Common, from whence their Power over another is taken, and on which it is entirely and adequately grounded; and what exceeds another only in some *Degree*, does only exceed it *Finitely*, Limitedly, and in some Proportion: It follows, that however the whole Angelical Nature, or some considerable Part of it, may have Power to work upon, or *alter*, the whole Mass of Material Beings; yet a Single Angel, being but *one* Individual of it, and, consequently, inconsiderable in comparison of the *Whole*, tho' it may change some Part or Parts of it; yet, it's *Activity*, (which consists in it's *Addiction* to do that Effect, or in it's Act of *Volition*, and not in it's bare *Knowledge* of it) is limited to a certain *Proportion* of Matter; according to the *Greater* or *Lesser* Excellency of it's *Essence*, from which it's Activity springs, and to which it goes parallel.

Yet no one Angel has an Unlimited Power to operate thus on all Bodies whatever.

25. An Angel can *easily*, and *in an Imperceptible Time*, order and alter that Quantity of Matter, or those Bodies that are within the Bounds of it's Activity; which generally speaking, are only those which it *superintends*; and

An Angel can move or change those Bodies which are

also those material Causes, which are requisite as fit Instruments for Holy Angels, to do Men Good or Protect them; or for Bad Angels to do them Harm or Punish them; as suits best with *GOD's* Mercy or Justice. For, since all Motion proceeds from Angels as Second Causes; and that, by knowing all Nature *Intuitively*, their Knowledge reaches not only to the *Subject* or Patient which is to be alter'd, but to *every* imaginable *circumstance*, either belonging to the said Patient, or to those Material Agents, which being apply'd, are proper to work upon them: It follows, that this, alone, must needs wonderfully *facilitate* the Effect. Again, since those *Acts* of the Angel's *Will*, which were the Efficient Causes of Altering those Bodies, were, of themselves, *Instantaneous*: It follows, that tho' the Nature of the Patient, which is Material or Quantitative, would not permit the Effect or Change to be put, by a *finite* Power, in an *Instant*; yet all imaginable Requisites do concur to produce in it *such*, or so little, a Time as the *perfect Subjection* of the *Patient* can bear, and as the *Activity* of the *Agent*, which acts, on it's part *Instantaneously*, requires; that is, in a very *Imperceptible Time*. And accordingly, (1 *Cor.* 15. v. 51, 52.) the Holy Scripture tells us, that the *Change* of those Bodies which survive at the Resurrection, from a Corruptible to an Incorruptible Condition, (the strangest Change Matter can possibly bear!) will be made in *a moment*, *in the twinkling of an Eye*, that is, in the least time we are able to conceive.

within the Sphere of it's Activity, in an imperceptible Time.

26. *Corollary* VIII. Whence, it being so consonant to the Natures of Things, *viz.* to the *Activity* of *Angels*, and to the *Passiveness* of *Matter*, our meer Naturalists need not wonder, that the Prophet *Habacuc* was carried so suddenly (*Dan.* 14. 35.) by an Angel, *impetu Spiritus sui*, as the Scripture expresses it to *Daniel* in the Lion's Den at *Babylon*, (a place *unknown* to the Prophet, and therefore *very far off*,) so *quickly*; which can scarce be conceiv'd possible to be done so suddenly, without strangely disordering, and even killing him, without taking from the Air all power of Resistence. Nor need it be wonder'd at, that a Light shone so suddenly in St. *Peter*'s Prison; nor that his *Chains fell off*, and that the *Iron-Gate open'd to them of it's own accord*, (*Act.* 12.) nor that all the Guards were stupify'd with a dead Sleep. Nor that Angels so suddenly make to themselves a Body of Air to *appear* in, and as suddenly disappear again; Nor, as many other such like Effects, related in Holy Writ. None of these, I say, ought to appear Wonderful to any Solid Philosopher who attends to his Principles, and True Reason. For, since the Motion of Bodies (and therefore *all Action*) springs from Angels as the Immediate Causes; their *Activity* upon Bodily Substances, so Inferiour to them, must needs be very Soveraign and Powerful. Nor is there any thing in the whole Discourse, or in any of these ar-

Hence the Wonderful Effects, recorded in Holy Writ to have been done by Angels, are Consonant to Metaphysical Principles.

for

such like Particular Actions, which does not subsist upon *Solid Grounds*, and is not built upon, and is consonant to, Evident Principles of *Reason*.

27. *Corollary* IX. From what has been deduced formerly, we may Collect, as most Agreeable to Rational Principles, that those Angels, or *Ministring Spirits*, who, by their Office are to work upon Matter; and are, with good reason, held to be those of the lowest Quire; and particularly, the Angel Guardians, should, at the General Resurrection be employ'd in *Changing* the Mass of *pre-existent Matter* (for we cannot think Creation begins *a-new* when the World is near an *end*) into Human Bodies; *fitted* according to the *respective* Dispositions of the Holy and the Wicked Souls; as is seen, (*Mat.* 13.) where the *Harvest* is said to be the Resurrection, and the Angels the *Reapers*, gathering the *good Seed* to be eternally *preserv'd*; and the *Tares* to be *burnt*: We may hence also clearly gather, that the Chief Overseeing that Grand Affair belongs to the Superiour Influence of an Arch-Angel; signify'd Metaphorically, (1 *Thessal.* 4. 15.) by the *Voice of an Archangel*, and *his Trumpet*, blowing to summon the Dead to appear before Christ's Dread Tribunal. Which, understood literally, is the *putting* them, or *making* them to appear in their Distinct Ranks according to their several Merits or Demerits, that

That the Ordinary *Ministring Spirits or the Guardian Angels of particular Persons are the* Lowest *sort of Angels.*

Christ may judge them by discriminating the Sheep from the Goats; that is, by *Beatifying* the Former, and *Establishing* them in *Sanctity*, and, the Reward of it, *Glory*; and the Later (as the Nature of their State requires) *unchangeably* in *Sin*, and consequently, *Damnation*; as is emphatically expresst in our Saviours Words, (*Apoc.* 22. 11.) *He that is Unjust, let him be Unjust still*; *and he that is Filthy, let him be Filthy still*; and *he that is Righteous, let him be Righteous still*; and *he that is Holy, let him be Holy still.* Which Final Sentence forbids and precludes to the Damned, all hope of *Change*, or fruitful *Repentance*; and fixes them *Unalterably*, and *for ever* in their *Sinful* State, and consequently in *Eternal Death*, which is the *Reward*, and Connatural *Effect* or *Fruit* of *Sin*. Whence also we see the reason of that severe Saying, *Ex inferno nulla Redemptio*; and why their Bad and *Unchangeable* Affections, which so *strongly detain* them there, are called *Rudentes Inferni*, 2 *Pet.* 2. 4.

But the Greater and Weightier Affairs are transacted by Archangels.

28. *Corollary* X. For the reason given above, all the Affairs of very *High* moment are said to be done by an Archangel. Thus *Michael* made head against *Lucifer*, and subdu'd him. Thus *Gabriel*, the Archangel, was the Messenger of the Incarnation. Nor can it be doubted but the Head of those Angels which gave the Law on Mount *Sina*, as is written, *Acts* 7. 38. and *v.* 53. was of the same Dignity. Nor that those Intelligences which give

give and continue Motion to the Matter of *ours*, and of all the *other*, *Suns*, (if that opinion may be allow'd which holds all the Fixed Stars to be so many *Corpora per se lucentia*, or so many *Suns*) are all of them of the same high Excellency; since upon that Motion, given by them, every single Action of all the Bodies throughout the vast Regions, which those Luminaries do enlighten and influence, does wholly depend.

29. From the *Unchangeable* Nature of a *Pure Act*, or an Angel, which we have Demonstrated above, 'tis evidently Deduced, that whatever Intellectual Light the *Inferiour* Angels, did (as was most Requisit and Fit) receive from the *Superiour* ones, was imparted to them *as soon as they were*; or was *Co-æve* to their *Being*. This is evident from the Immutability of a Pure Spirit, and needs no farther Proof; since, if they had any thing *a-new*, they must have been *Chang'd*.

The Lower Angels receiv'd Intellectual Light from the Superiour in the same Instant they were Created.

30. 'Tis likewise Evident, That, since every Angel did comprehend all Material Nature, and consequently, every least circumstance of it; they did from the very Creation, (as far as was on *their* part) stand over *Ready* and *Bent* with their *Will* to act upon Matter, in such precise junctures, and in that very manner, in which, and according to which, they knew they were by the Divine Appointment, to exert their Active Power; without needing any

In what manner the Good Angels perform the Will of their Maker without New Instructions.

New Motive, or any *New* Change fitting or Diſpoſing them to act *hic & nunc*. This follows manifeſtly from the ſame Principle. Wherefore the *Reſiſtance* of one Angel to another, and ſuch like Expreſſions, neither ought, nor need, be ſo interpreted as to argue their *Ignorance* of what they were to do, *Defeat* of their *Intentions*, or *Oppoſition* to one anothers *Will*; but in the plain obvious Senſe, as when we uſe to ſay, [I had gone about ſuch a Buſineſs, but that ſuch Cauſes made me ſee it was *impracticable*, or *imprudent* to attempt it; or, I could not come till it had done Raining.] So that it was a *Natural* Oppoſition, (as it were) and not a *Moral* one, which is between the Good Angels. For Example: The Angel of the Prince of *Perſia* had a deſire to do the *Perſians* all the good he could, (it being his Province and Duty) which was to keep the *Jews there* ſtill; by which means the *Perſians* might better learn the Knowledge of the true GOD. And the Angel of the *Jews* deſir'd to deliver them from Captivity, that ſo they might ſerve GOD and obſerve the Law better in their own Country. Theſe were the particular Inclinations of each of them, all other Conſiderations being Abſtracted or ſet aſide. GOD had prefixt a determinate time of their Deliverance, and of comforting *Daniel* in the Interim. Both of them knew GOD's Will and ſubmitted to it. Yet the Angel of *Perſia* acting for his Province, and detaining the *Jews* till the prefixt time came, was the reaſon why the Jewiſh Angel could not, till that time came, act for their Deliverance: Whereas, had there been another ſtate of things,

and

and had not *he* obviated the particular propenſion of the Jewiſh Angel, he had *ſooner* aſſiſted them, and come to *Daniel*.

That GOD makes uſe of Holy Angels to procure our Good; and of Bad ones to afflict *and* puniſh *Mankind, as His Divine Wiſdom ſees Fitting.*

31. From the Nature and Genius of Good and Bad Angels, and from this conſideration, that *GOD*'s Wiſdom makes uſe of the propereſt Inſtruments to perform his Will, we may conclude, that, as he orders the *Good* Angels to *protect*, guide and inſpire *Pious* Souls, and procure their *Good*; ſo he ſends, and orders, *Bad* and Malignant Spirits, his Executioners, to inflict Puniſhments on Miſdeſervers; to do which, their inveterate Malice to Mankind gives them moſt eager Propenſions. As appears in the Diſaſters which befel *Job*; and may alſo be collected from *Pſalm* 78. 45. *Prov.* 15. 11. *Judges* 9. 23. and 1 *Kings* 22. 22. and divers other Texts.

MEDI-

MEDITATION.

LET us now, my Soul, look down upon those Low and Despicable Essences, from which we took our Rise; and we shall see to what an Unexpected Height we have climb'd. Our Steps, were, indeed, all the way Immediate; yet, it has cost us some panting Labour ere we could mount to the Superiour Region of Beings. We have transcended our own Essence, and wound our selves up by the Connected Chain of our Reason, twisted of our Natural Notions, as high as the Lower Story of Heaven; and gain'd some Acquaintance with those Winged Inhabitants of it, the ANGELS; the Contemplation of whose Essences does comprise next upon that of the Adorable DEITY it self. We behold, with Admiration, those Bright Beings; whose Understandings are guilded and beautify'd with Pure Rays of Intellectual Light; streaming, together with their Essence, from the inexhausted Source and Luminary of all Knowledge, Essential Truth. Nay, we can, moreover, take a Steady View of their Eminent Nature without those Astonishing Extasies, which so surpris'd Daniel, Esdras, and the Eagle-ey'd Evangelist himself. And, notwithstanding, we see them all over bespangled with the most glittering Truths; yet our Eyes, tho' weak, are not dazled, nor our Thoughts distracted with Fear and Horrour, as were those

By what means *Metaphysicks* has rais'd our Thoughts above the *Sordid* Mass of *Matter*, to contemplate the *Angelical* Nature.

The surpassing Excellency of their Intellectual Essences decipher'd.

those others to whom they appear'd. But 'tis, because we see them at distance *thro' the Dull Optick of our* Natural Speculation; *not* neer at hand, *nor clad in those* Majestick *Resemblances, which they put on when they were to represent the great King of Glory, whose Embassadors they were.*

Our Reason has ascertain'd us that there may *and* must be *such Things as* Pure Acts *or* ANGELS: *That being in the Climax of Entities,* Superiour *to* Bodies; *they do, therefore,* Include *and* Comprehend *in themselves, after* their *manner, (that is,* Knowingly,) *the very* Essences *of* Bodies, *their Underlings. That, being depur'd from that* Passive *Principle,* Matter, *and, withall, being the Immediate Cause of* all Motion, *and, consequently, of* all Action, *in the Material World; their Nature, is in the highest manner,* Active; *whence, they come necessarily to be indow'd with a Power to work upon Corporeal Nature, which is essentially* Passive; *and this with an incredible* Celerity: *Also, that being free from the Alay of* Matter, *the Principle of all* Mutability, *they are, of their own Nature,* Unchangeable. *We have gain'd certain Light, how they are to be distinguished into their several* Ranks *or* Kinds; *and that those* Lower *Sorts of them, which are employ'd in the managing* Material *Nature, and procuring the Good of Mankind, (for whose sake the Corporeal World was made,) have, as is most fitting, Larger or Narrower Provinces assign'd them; according to the Dignity and Excellency of their* Essences, *to which their Power of* Acting *is proportion'd. We have seen how consonant to Reason those passages of the Holy Scriptures are, which deliver to us* narratively *many Actions done, and Effects produced, by those* Administring Angels; *and how we are to understand divers Places there,*

there, in which Sacred Writers accommodate themselves to our Rude Fancies. Tho' GOD's *Wisdom has laid Means for our Natural Knowledges in the works of the Creation, yet 'tis below the Dignity of those Heaven-inspir'd Oracles, to teach us* literally *such Truths as belong to Philosophy; or to give Reasons for every particular they mention: 'Tis Unworthy the Majesty and Authority of the Divine Spirit that Endited them, to instruct us* Scientifically; *as if no* Credit *or* Belief *were to be given to his* Word, *signify'd to us by such Authentick Instruments writ by his Immediate Commission. 'Tis Favour enough that he has been pleas'd to give us some Conclusions, or acquaint us with some* Theses *of a higher Nature, and to ascertain their Truth by engaging his Infallible Veracity; and, that by means of our Industrious Study he bestows upon us the Inferiour and more Familiar Light of Scientifical Knowledge, to* explicate *those Truths, by shewing their Agreeableness to Evident Principles of Nature; which the* same GOD *of Truth has also taught us, tho' not so* immediately; *that so, we may* comfort *Faith and make it more* Lively *and* Operative *in our selves, and others, as also,* defend *it against Opposers, and* confute *by* Solid *Discourses the Fantastick* Raillery *of Ignorant Unbelievers; who chuse rather to mistrust their* own *Natural Notions than assent to any thing that suites not with their* Imagination; *and are ready to renounce the best Productions of their* Reason *reflecting upon Principles, than to allow any thing to* Faith; *tho' the same Reason informs them, by a thousand Instances, that nothing is more Unreasonable than such a resist-*

How *Faith has antecedently* enlightned our *Reason*; and that 'tis our Duty to Explicate and Defend it against the *Empty Flourishes* of the Drollish Renouncers of Faith and Reason both.

restiff humourſomeneſs. So certain it is, That No Man can be an Adverſary to Faith, but he muſt, withal, be an Enemy to True Science. *If any Man complains, he is injur'd by this cenſure, I'll candidly tell him how he may clear himſelf: Let him leave off his Witty* Talk *and Looſe* Drollery; *and, laying, firſt his* Principles, *draw thence, by* Connected *Diſcourſes, his Concluſions. This Method will have force upon Humane Nature; whereas, when* Truth *is enquir'd after,* Raillery *ſatisfies no Man of* Senſe, *nor pleaſes any but* Gigglers. *But, alas! Their weak Cauſe forbids them any ſuch* Manly *Procedure. The very Attempting it will convince themſelves, if Candid, that 'tis impoſſible and impracticable; and, make them confeſs, (at leaſt by their carriage and ill performance) that they never follow'd the* wile *Conduct of True* Reaſon, *but were deluded by the Folly of their* Imagination.

What Gratitude, Love and Veneration we owe to thoſe Bleſſed Miniſtring Spirits.

But what Gratitude, what Acknowledgments do we owe to thoſe Bleſſed Spirits, for their ever-watchful care over us; for preventing our Heedleſneſs and want of Foreſight from falling into a thouſand Miſchances; *for* keeping us in all our ways, *(Pſal. 90. 11.) For inſpiring us with good Thoughts, and* pitching their Tents *about us, to defend us from the Aſſaults and Fiery Darts of our Ghoſtly Enemy? What Reſpect ought we to ſhow towards them for the Excellency of their Nature, and their High Station in the Created Univerſe? What Veneration for their Pureſt Sanctity, and for the Glory they enjoy by being Attendants in* GOD's *Empyreal Court, and their ſeeing daily the Unvail'd and Bliſsful* Face of our Father who is Heaven? *Mat. 18. 10. Let us then preſent them with our humble thanks for their Sollicitous*

care

care *of us, and their offering up the* Incense of our Prayers in their Golden Censor at the Throne of Grace, *Rev.* 8. 3, 4, 5. *Our Good GOD, who has commanded us to honour our Father and Mother, and our Magistrates, and to be Grateful to our Benefactors, whom, as Second Causes, he has order'd to be Instrumental to our Good; will not be offended that we honour his* Holy Angels, *whom he has appointed to assist us in a more Soveraign manner, both Temporally and Spiritually; and who have a greater power over the World, and all material Nature than* Alexanders *or* Cæsars. *Who can reflect upon those words told us by the mouth of our Saviour himself, that the* Angels do rejoice at the Repentance of a Sinner, *and not admire at such a disinteressed Goodness and Charity towards us poor Mortals; and love, honour, and thank them for it. Common Morality and Nature enjoyn us these Duties; and what's Agreeable to the Laws of* Right Nature *or* Reason *can never be opposite to Christianity, which* establishes *and not* dissolves *those Laws. Tho' they* need *not, nor* require *those Duties at our hands, yet we do nevertheless* owe *them. Tho' they do neither more or less assist us, whether we apply to them or neglect them; yet our Obligation is not the* less, *but rather* more *for their Love to us, and such a Love as is not at all Selfish. There is not such a Distance between the Church Militant and Triumphant, as to render a Mutual and Spiritual Commerce between them Impracticable. We are all of us* Fellow Servants *of the same Common Lord, and have the same Head,* Christ Jesus. *Nor can* Distance *at all hinder the Communication of* Spiritual Natures, *which are above the* Limited *Nature of* Quantity. *They are truly and in*

What Benefit we shall reap by keeping up a Spiritual Communication with them.

in a better manner Present *with us while we are in their* Thoughts, *which is all the* Presence *of which Spiritual Natures are Capable; and we are really* United *Spiritually with them, when we have the same Pious* Affections *with them. They frequently conversed with Mankind under* Visible *Apparitions in the time of Moses his Law: And, tho' Better* Ordinary *Means be now allow'd, and therefore such* Extraordinary *Favours need not be so Frequent; yet this is no reason to neglect an Invisible or Spiritual Communication with them: Especially, since it is our Interest and Benefit to cultivate it, by considering their Happy State, their Obedience to the Divine Will, and their Diligent and Charitable Concern for us. They are as* Pure *in their* Morals *from* Sin, *as they are in their* Naturals *from* Matter; *and they purifie and spiritualize our Souls, while our Understandings and Wills are employ'd in thinking on such Holy and Pure Objects. Our Soul takes a* Tincture, *and a kind of* Nature, *as it is* Moral, *from the Objects it affectionately converses with. That Soul which is oft* thus *thinking of Earthly Things is* Earthly; *Of Corporeal Pleasures, is* Brutish; *Of Empty Honour, is* Aiery *and* Vain; *Of* GOD, *is* Divine; *and for the same reason, the Soul which thus affectionately applies it's Thoughts and Affections to* Angels, *or converses with them Spiritually,* (cum Sancto Sanctus eris,) *is* ANGELICAL. *Only, let us be sure we honour them for their Masters sake, and that we do not venerate them so that the Honour done to them, does interfere with that Supreme Honour due by a thousand Titles to their and our Infinitely Perfect* GOD *and Creatour: To treat of whose* Adorable Majesty *we consecrate our next Endeavours.*

Yet, to honour them so, as still to remember they are only our *Fellow-Servants*, tho' highly dignify'd by our *Common Master*.

Transf-

Transnatural Philosophy:
OR,
METAPHYSICKS.

BOOK III.

Of the most Pure Actuality of Being, the Adorable *DEITY.*

CHAP. I.

Of the Existence, Essence, and Attributes of GOD.

§ 1. Dem. I. THERE must be Something whose Essence is a *most Pure Actuality of Being*, without any *Potentiality* whatever. For, since *Names* are invented to signifie the *Natures* of the Things we perceive; and none of the Names of those Beings which we call *Creatures*, whether they

That there must be Something which is a most Pure Actuality *of Being, Demonstrated.*

they be Angels, Men, or Bodies, (as *Michael*, *Peter*, a Stone, a Tree, *&c.*) do imply *Actual Being*, or *Existence*, in their Signification: It follows, that they *Abstract* from and are *Indifferent* to *Existing* and *Not-existing*; or, are a meer *Power* or *Potentiality* to that Act call'd *Existence*. But, from a meer *Power*, *Potentiality*, or *Indifferency*, nothing can follow, or issue; much less such a Noble Effect as *Actual Being*. Wherefore, were there not some *Other* Thing which has *no* Potentiality or Indifferency to Existing, but has of it's *own Nature* Actual Being, neither it Self, nor any other Thing, could ever *have been Actually*. But we know certainly, that our selves, and many Other Things *are*; Therefore, *as sure* as it is, that any Thing *is*, and that we know the *Meaning* of the Words which we intelligently *use*, and by which we *intend* to express our Conceptions; (which 'tis Self-evident we *do*, since without doing this we could be *sure* of nothing we *say*,) so Certain and Evident it is, that there *must be* Something whose Nature or *Essence* it is to have *no* Potentiality or Indifferency to Being; and, consequently, which is, of it's self, a most *Pure Actuality of Being*.

From the acknowledg'd *Potentiality of Being, necessarily and manifestly annext, or rather* Essential *to Creatures.*

2. *Dem.* II. Nothing is more Evident than that Actual Being is not contain'd in the Notion, Nature or Essence of *some* of those Beings call'd *Creatures*; for we experience that such and such Trees, Animals, *&c.* sometimes *are*, sometimes *are not*; whence we can with Truth predicate or deny of them, according to the Notion of *Thing*, and

using the same word which signifies the *same* Individual Thing, (in respect of those several times) that they are *Existent*, or *Not-existent*; which we could not do were it their Nature or Essence to *be Existent*; for in that case, this Proposition, [*Peter is not-existent*,] would be the same as [*Peter is not Peter*,] which is against an Identical Proposition, and the greatest of *Falshoods*; whereas all Mankind grants that these Propositions, [*Such a Man, Animal, or Tree, now are not*,] may be *Certain Truths*. Hence I subsume; But we find no more of Actual Being in the meaning of those words, *Gabriel*, *Michael*, or any other Finite Being we can imagine, than there is in these, A *Stone*, a *Tree*, *Bucephalus*, or any other Thing which we see is Corrupted, and therefore we truly say of it, that *it is not*: Wherefore *not one* of those *Finite* Beings we call *Creatures*, have Actual Being in their Essence or Nature. Therefore all we can say of them, in order to Being, is, that they *can be*, or have a *Power* to *be Actually*. But that which is a meer *Power* to any Act cannot *give it self* that Act; for then Water, which has a *Power* to be *Hot*, might *make it self* Hot; and every thing in Nature might give it self whatever Essential or Accidental Acts the Matter or Power could bear; that is, every *Body* in Nature might make it self *any thing*. Wherefore, since none of those Potential Beings could exist *of themselves*, or by virtue of *their own* Nature or Essence; It follows necessarily, that there must be some Other Being whose Nature and Essence is to have *no* Potentiality to Being in it, or (which is the same) which is a *Pure Actuality of Being*.

3. *Dem.* III. Were there any Thing, whether Body, Man, Angel, or whatever Higher Being we can imagine, that were of it's own Nature only a Potentiality of Being or a Power to *Bee*, and yet gave it ſelf to be *Actually*; it muſt be conceiv'd, in priority of Reaſon, as yet *not to have* that Being which it gave it ſelf: But 'tis a flat Contradiction to conceive that what *has Not Being*, or *is not*, ſhould *act* or *produce* Being in it ſelf. Therefore there muſt have *ever* been a *Pure Actuality of Being*.

Becauſe what is not, *cannot* Act.

4. *Dem.* IV. This is enforced, becauſe *Actual Being* is the *Nobleſt* Effect that can be imagin'd, and far more Excellent than a *Power to bee*, as it is contra-diſtinguiſht to *Being Actually*; as appears hence, that the *Power* to any *Form* is but a kind of *Diſpoſition*, *Order*, or (as it were) a *Means*, or *Way*, to that *Form* or *Act* to which 'tis a *Power*; or rather, the *Form*, is the *End* that Diſpoſition was order'd for, and to which that *Way* led. Whence, in caſe a *Power* or Potentiality of Being ſhould give it ſelf *Actual* Being, it would act *beyond* the Virtue of ſuch a Power; that is *beyond it's ſelf*; and, therefore, *would do what it cannot do*; which is a direct Contradiction.

Becauſe Actual Being *is the* Nobleſt *Effect imaginable.*

5. *Dem.* V. No Cauſe can produce an Effect contradictory to it's own Nature or Eſſence: But, if a *Power*, which is eſſentially *Indeterminate*, ſhould give it's ſelf it's *Form* or *Act* which is eſſentially *Determinate*, that Cauſe would work con-

Becauſe no Power *can produce an Effect, which is* Contradictory *to what it is it ſelf, or to its own* Nature.

contradictorily to it's Nature; which would destroy all Causality, and all Order of Natural Operation. Therefore, what is it self but a *Power to be*, can never make it self *be actually*.

6. So that from the plain obvious Notions of *Power* and *Act*, this Great Conclusion is by a Metaphysical Medium, that is, *ab Altissimis Causis*, most evidently demonstrated; that, since from a Potentiality or *Power of Being* no *Actual* Being could have been produc'd: Hence, had *all* Beings been *Potential*, nothing could *ever* have *been*; and therefore, there must necessarily be some Being whose Nature or *Essence* is *Pure Actuality of Being!* Which as will be shown, is the Notion of the *First Being*, or the Deity.

The foresaid Demonstration summ'd up, and Enforc'd.

7. Hence follows, that this Actuality of Being did *Create* or give Being to all *other* things. For, since it has been demonstrated here that none of their Essences has Actual Being in their Natures, but were *Potential* to that Act call'd *Existence*; nor, consequently could give themselves to *be actually*; and the very Terms evince, that all Things that are, must either *have* Actual Being in their Natures, or *not have* Actual Being in their Natures: It follows evidently that they must either have had Actual Being given them (or have been *Created*) by that Self-existent Thing, that has *Actual Being* in it's Nature, or is essentially an *Actuality of Being*; or else they must have had Actual Being given them by *Nothing*.

This Actuality *of* Being, *gave Being to all* other *Things.*

8. Againſt this Demonſtration for the Exiſtence of ſome Firſt Being, (or Beings,) ſome may object, That there *has been* an Infinite Number of Things Antecedent to one another, without any poſſibility of conceiving a *Firſt*; *none* of which Things were meerly *Potential* in order to Being, but all of them *were actually* in their Proper Seaſons; and therefore they might *give* Actual Being to thoſe Things that ſtill *ſucceeded*. To which I Anſwer.

The Objection of the Atheiſts propos'd, viz: That the World was ever

9. Firſt, That this does not *ſolve* the *Argument*, but objects againſt the *Concluſion*; than which nothing is more Unfair in Diſcourſing. For this untoward Method allows him who is the *Reſpondent*, to prevaricate from his Duty, and turn *Opponent*: Which *confounds* thoſe two Offices, and *perverts* all the Laws of Reaſoning or Diſcourſing.

Anſwer I. *That this does not ſolve our Demonſtration.*

10. Secondly, which is yet much worſe, it *oppoſes* the *Concluſion* by a meer *Voluntary Aſſertion*; neither Demonſtrated, nor (as we peremptorily challenge them) poſſible to bear even any *ſhow* of a Demonſtration. Whereas, againſt a Pretended Demonſtration, (even in caſe this aukward Method of Diſcourſing were allowable, as it is not) nothing *under* a Pretended Demonſtration has right to be alledg'd. *Probabilities*, in ſuch a caſe, being Inſignificant and Incompetent to be put in the Ballance.

Anſ. II. *That 'tis a meer* Voluntary Aſſertion, *never yet* prov'd *nor* Attempted *to be Prov'd, nor* Poſſible *to be Prov'd.*

11. Thirdly

11. Thirdly, That the Argument is *not solv'd*, is Evident; for, it manifestly proceeds upon what of *it's own* Nature, or *essentially*, is Potential to Being, or Actual Being; and, (as is seen, §. 6. 7.) the Demonstration is, in part, grounded upon the *Necessity* that *one* side of the Contradiction *must be* True.

Anſ. III. *Farther ſhowing that our Argument is not toucht; and is reducible to an* Identical Propoſition.

Now, it must be confest by themselves, that *many* of these Actual Causes, which they pretend did all along give Actual Being to *others*, (*viz.* many *Bodies*) were not *of their own Nature*, or *Essentially Existent*; for, had they been such *essentially*, they had not *needed*, nor could they *receive* Existence from *others*, since they had it of *themselves*, nor could they ever *not have been*; the contrary to all which we experience, since we see many of them *Generated*, and others *Corrupted*. And, had the Predicate [*Existent*] been *Essential* to any of them; then, since *Essential* Predicates are always predicated of their Subjects [*Existent*] could always with truth be predicated of *Peter* or every Individual Entity; which put, we could never say, with Truth, that *Peter*, or any other Thing which once was, and is now Corrupted, *is not Existent*, or *is not*; which Common Sense, and the very Notion of the word [*was*] or [*Fuit*,] makes it Self-evident we can do. Lastly, To clinch the Truth of this Point, 'tis an Identical Proposition, and one of the First Truths, that [*Every thing is what it is*, or, *is it's self.*] Wherefore, in case [*Existent*] were an *Essential* Predicate of any of those Corruptible or Finite Things; then, since what's *Essential* to any thing

does (at leaſt as a neceſſary and intrinſecal part) *conſtitute* it, and what wants *it's Eſſence* is not *that Thing*, or *is not it's ſelf*; it would be againſt an Identical Propoſition, (on which the *Metaphyſical Verity*, that is, all the Truth we can imagine depends,) if thoſe Things which they put to be the Succeſſive Cauſes of Actual Being ſhould at any time *not be*; which yet Experience tells us, do ſometime *ceaſe to be*, or *are not*. As certain, then, as an Identical Propoſition is *True*; ſo Certain it is, that the Natures of all Finite Things are no more but only *Capable of Being*; that is, *Potential* and *Indifferent* to Being and not-Being; and, therefore, that they had *no Being* from any *Finite* Cauſe; but from ſome Infinite Firſt Cauſe, (or Cauſes,) which is *Eſſentially Actual Being*, or a *Pure Actuality of Being*.

12. Fourthly, Their Aſſertion, relying on the Suppoſition of an *Infinite Number* of Succeſſive Cauſes, is utterly overthrown, by proving, that *An Infinite Number is abſolutely impoſſible*; which I thus ſhow out of the *Nature of the Subject* about which we are Diſcourſing, [*Number.*] For, all Number, even tho' Infinite, is compounded, made up, or conſiſts of *Units* or *Ones*; So that, as Twenty is Twenty *Ones*; and a Million, is a Million of *Ones*, ſo an *Infinite Number* is *Infinite Ones*; nor can it (as it has the Notion of Number) conſiſt of any thing elſe. Nor can themſelves find any thing in it's Compoſition but *Ones*. Regarding then the *Subject* of our Diſcourſe, this *Infinite Collection of Ones*, we can find or imagine nothing in it, by which it

Anſ. IV. *That this Pretence, or Voluntary Aſſertion is ſhown to be an* abſolute Impoſſibility.

can

can be conceiv'd to grow up, or rather *become*, Infinite, but *One* still ſucceſſively following the foregoing *Ones*. Wherefore it muſt become formally Infinite by ſome *One* added to, or taken with the reſt; there being in it nothing elſe (as was ſaid) imaginable, by which it could formally or integrally become *Infinite*: But 'tis an abſolute Impoſſibility, that a *Number*, or *Multitude*, (if that word rather pleaſe them) ſhould become Infinite by the Acceſſion of ſome *One*; Therefore an Infinite Number is abſolutely Impoſſible. I do remember, that when I preſt this Argument againſt a very Ingenious Atheiſt; he, to ſhift it off, reply'd, that no Man has or can have any Notion of an *Infinite* Number. I anſwer'd, That this condemns themſelves, for recurring to ſuch a Poſition that no Man can tell what the Words mean. I added, That this was a ſtrong Argument againſt them, that the Poſition it ſelf was *Chimerical*; and convinces them of being baffled in their Cauſe, by their running to ſuch a Theſis as was confeſſedly *Unintelligible* either by themſelves or their Adverſary. Next, I aſſur'd him, That, waving this, we could very eaſily have a Notion or Simple Apprehenſion of what the word [*Infinite*] means, (as is clearly ſhown, *Solid Philoſophy Aſſerted*, *Reflexion* IX.) otherwiſe we could not Speak or Diſcourſe of it either *pro* or *con*. But when we come to joyn it in a Propoſition with *Exiſtent*, and ſay, [An Infinite Number *is*, or *has been*;] then, indeed, our Underſtanding is puzzled, and at an utter loſs to make Senſe of it; and no wonder, ſince it implies a *Contradiction*; which, being againſt the Nature of *Ens*, is altogether *Unintelligible*. His next Anſwer, was,

That

That my Argument proceeded upon a False Supposition: For, there could be no Agent to calculate it; or *add* one to one, till it became Infinite. I reply'd, Those very Agents himself puts to have produced still a *New One* all along, did *add* those Successive Ones *in re*, tho' no Man's Arithmetick comprehended them all by Summing up their Total *in his Understanding*. Besides, this drops the whole Question, and flies off to a New Point. For the Question is not, whether an *Agent* or Calculator can do this; but, whether the *Nature of the Subject*, [*viz.* An *Infinite Number*, which is made up of nothing but *Ones*,] does not *bear* it, nay *force* it, that it must become Infinite by *One added to One*; and therefore, by the Accession of *some One* to the Finite Number presuppos'd. To which *Essential* or *Intrinsical* Nature of the Thing or Subject, (from which only we argue) the want of an Agent is *Accidental* and *Extrinsical*. Thus Philosophers hold there is some *least part* of Bodies or *Minima Naturalia*, which are no farther Divisible Actually, because there is no Agent little enough to come between the sides of it and divide it farther; and yet the same Men hold, that, since *Quantitas est Divisibilis in Semper Divisibilia*, it is, notwithstanding, of its *own Nature*, farther Divisible.

13. Fifthly, To beat them from this Evasion, that there wants an Agent, let us see what the Necessity of not admitting a plain Contradiction will work with them. I argue then, thus; Those Infinite Agents which they say do, and

Anſ. V. *That the putting an* Infinite Time, *which in their Supposition is absolutely Necessary, is a plain Contradiction.*

did communicate Actual Being to the following Ones, muſt (ſince this was done by way of *Motion*,) require *Infinite Time* to perform this in. But ſuch an *Infinite* Antecedent *Time* is abſolutely impoſſible to have been; Therefore their Aſſertion falls to the ground. To prove, that there could not have been an *Infinite Time*, I argue thus by way of *Dilemma*, which is a moſt Concluſive Method, when the two ſides of the Contradictory, and can have no *Third*, or *Middle* between them. If there has been an *Infinite Time*, there muſt have been either an *Infinite* Number of Hours antecedently, or *not-an-Infinite* Number of Hours, but a *Finite* Number of them only. If only a *Finite* Number, then that whole Time was *Finite*, and therefore had a *Beginning*, and could have been *ever*. If, they ſay, an *Infinite* Number of Hours have anteceded, or (leſt they ſhould quarrel with the word *Number*,) an *Infinite Multitude* of them, or, (which is the ſame as to the Subjects part,) a *Motion* correſpondent to an Infinite Multitude of Hours; then, in this Multitude of antecedent Hours, *Either* there has been *ſome One* Hour diſtant from This Hour which is now, by Infinite Ones; Or *no one* Hour diſtant from this preſent Hour by Infinite ones. Let them take which ſide they pleaſe, for *one* of them they muſt take or allow, they being *Contradictories*. If they ſay, there has been *no one* Hour diſtant from this Preſent Hour by Infinite Ones, then, ſince in this Infinite Multitude of Hours there is nothing but *Ones*, for (*Multa* means *multa una*, and can mean nothing elſe) all the whole Collection of Hours which they pretend to be Infinite is clearly *Finite*, there being

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ing nothing in it which is Infinitely distant. Again, If *None* of them be distant from this Present Hour *by Infinite ones*, then *All of them* are distant *by Finite ones*; and so, again, the Collection of antecedent Hours must have been *Finite*. And, if they chuse to take the *other* side, and say, There *has been* some One hour which is distant from this Present *by Infinite ones*, then they manifestly put an *Infinite* Time, or a Time which has *No End*, and yet has *Two Ends*; *viz.* *That* One Hour terminating it *long ago*, and this *Present* Hour terminating it *Now*: That is, they put an *Infinite* which is *Finite*, or *not-Infinite*, which is a Direct Contradiction.

Anſ. VI. *That the very Notion of the word* [Infinite] *apply'd to our Caſe, is a plain Contradiction.*

14. Laſtly, To confute this *Infinity*, whether of antecedent Cauſes or of Parts of Time, there needs no more but to reflect upon the plain Meaning of the word [*Infinite*,] and it will tell us, that an Infinite in any kind muſt include *All* that belongs to that kind; ſo that there can be nothing of that kind *out* of it, nor any *Acceſſion* to it, or *New Particulars* of that Kind which it does not comprehend. For, if the ſuppoſed Infinity did not include them *All*, it fell, ſo far, *Short*; and any *Shortneſs* is directly Oppoſite to the Notion of *Infinity*. Nothing being more Evident than that the words [*Not-all*,] do ſignifie the ſame as [*only ſome*,] and therefore, that Notion, in whatever Kind, that does not *extend* it ſelf to All of that Kind, is *Limited* to *ſome*, and therefore is *not-Infinite* in that Kind: Since then we ſee *New Hours* daily accrue to *Antecedent Time*, and *New Agents* added to the former Row

of Cauſes, which can, with no Senſe, be
to be comprehended in the *Antecedent* Col-
ion of them; 'tis manifeſtly againſt our
mmon Notions, and Common Senſe, to pre-
that the multitude of *Antecedent* Cauſes, and
rts of *Time* (or *Motion*) have been *actually In-*
nite. Wherefore, all theſe Antecedent Cauſes
ad ſome *Firſt*, or a *Beginning* of their *Being*,
hich they could not have had *of themſelves*,
ad their Natures been only *Potential* to Being,
r meerly *capable to be*. Therefore, there muſt
ave ever been ſomething, or ſome Firſt Cauſe,
hich of it's *own Nature* or *Eſſence*, is an *Actua-*
ty of Being. That there can be *but One* ſuch
ctually Actual Being, (tho' it may be ga-
ered even hence) will be more exactly prov'd
hereafter.

The Poſition of a Finite *Number of Cauſes, giving Being to one another* Circularly, *is as ill Nonſenſe as the former.*

Nothing can be weaker than to alledge, that there was only a *Finite* Number of Cauſes which gave Being *circularly* to one another. For, this would make each of them only *Potential to Being*, in regard they *receiv'd* it from *others*; and yet at the ſame time *Actually* Being, becauſe they communicated it to another: Nay, to give Being to themſelves: For, if *B* is becauſe *A* is; and *C* is, becauſe *B* is; and *A* is becauſe C is, it will follow, that *A* is becauſe *A* is. That Maxim, [*Cauſa Cauſæ eſt Cauſa Cauſati,*] what reſtriction ſoever it may have in other Caſes, has here it's full force; becauſe the Cauſe does here give the whole and adequate Effect to it's ſelf; the Notion of Exiſtence (the *Act* which is *given*) being every

every way *Indivisible*; and, therefore, *All* or *Nothing* must be given, or *not at all*.

I have been more large in refuting this Pretence of an Endless or Infinite antecedent Succession of Motion and Natural Causes, it being the chief *Asylum* of the Atheists. We return now to our Arguments.

16. *Lemma* I. The Notion we have of *Ens* or *Thing* is Different from the Notion of *Existence*. This has been demonstrated, B. 1. Ch. 1. §. 3. where it is shown, That the Notion of *Essence*, which constitutes every *Finite Ens*, consists in a *Potentiality* or a meer *Possibility* of Existing; whereas *Existence* is the Act that answers to that Power, and so is vastly distinguish't or *Different* from it; the *Power*, and it's Proper *Act* being *counterpos'd* to one another. Add, That this has also been demonstrated here, §. 2.

The Notion of [Ens] *is Different from that of* [Existent;] *and, consequently,* Essence *from* Existence.

17. *Lemma* II. We cannot *think* or *speak* of the *First Being*, tho' suppos'd *Infinite*, but by making use of such Natural Notions and Words as we have. This is Self-evident; since none can *think* or *speak* with *Thoughts* or *Words* which he *has not*.

Philosophers must Discourse of the First Being *by such Natural Notions as they have.*

18. *Lemma* III. Amongst all our Natural Notions, that of [*Existence*] is most *Actual*; and being *Pure* from all Potentiality in the Line of *Being*, it is deservedly call'd an *Actuality*, or the very *Formal* and *Whole*, and *Sole* Nature of Act, in that Line. This has been

The Notion of [Existence] *is the* most Actual *of any we have.*

Demonstrated, B. 1. Ch. 1: §. 34. 35. to which the Reader is referred.

19. Of all our Natural Notions (that are Positive) that of *Existence* is the Purest and Best we can use when we speak of a Pure *Actuality of Being*, or a DEITY. This is prov'd §. 16, 17. and is Evident from the Terms. For since Ens is the whole Latitude abstracts from Corporeal Nature, which has that *Power* call'd *Power*; and is clearly Antecedent to the Third Act of Power, since a *Capacity of being it self*, must antecede a Capacity of *Sustaining* or giving Being to Accidents; and therefore, the Potentiality which *Ens* has to it's *Act* is more Noble, more Exalted, and more defæcated (as it were) from those baser and *narrower* sorts of *Power* than any other: Wherefore, since *Existence* is the Ultimate Act of *Ens* in it's whole Latitude; it follows, that it is the most *Abstracted* or *Purest* sort of Act in the Line of Being; and, therefore, is Coincident with the Notion of *Pure Actuality of Being*, which is the best *Positive* Notion we can have of a *DEITY*. And, accordingly, the *True*, and (as will be demonstrated shortly) the *ONLY* GOD, Himself, who could best express to us His own Divine Essence, when *Moses*, (*Exod.* 3. 13.) desir'd to know by what *Name* (which signifies his *Essence*) he should call him, when he should come to speak from Him to the Children of *Israel*, answer'd him, *Ego sum qui sum*, I am who *AM*, or *I am He* who *IS*; and bid him tell them that *He who* IS *has sent me unto you*: Which plainly signifies, that *all Other* Things have only

And therefore the Fittest to Express a Pure Actuality of Being; *And given us by* GOD *Himself.*

ly a *Potentiality* or *Possibility* of Existing or Being *Actually*; and that 'tis Proper and Peculiar to GOD's Nature or Essence (which the *Name* is to express) to *Be Actually* or *Exist*: And that if any Thing else *has Being* or *Exists*, it partakes or borrows it's Being from Him who only *is*, or whose *Essence* is that Pure Actuality of Being call'd *Existence*. So that the main Ground of our Metaphysicks, particularly that which discourses of the Adorable *DEITY*, is, in the main, the *same Sense*, given to our hands by GOD Himself; which we *dilate*, and on which we *descant* by our Reason.

Every Abstract Word comprehends the whole Nature *of the Form or Act it signifies*, without any Limitation.

20. *Lemma* IV. Every *Abstract* Word, which signifies meerly any *Form* or *Act*, includes in it's Notion the *whole* Nature of the *Act* imported by that Word, without *any Limitation*. For, let us take Knowledge, Virtue, Whiteness, or any other such Abstract Word, we shall find that none of them either Express, Hint, or Connotate [*thus much*, or *such a Portion* or *Degree* of those Acts.] Wherefore, those Abstract Words involve in them the *Whole* Nature of those Acts, that is, *without Limitation*. Moreover, were there (*per impossibile*) suppos'd Infinite things which had Knowledge, Virtue, or Whiteness in them, they would all partake of the Nature of those Acts, and yet it would not be exhausted; which shows the word signifies those Acts *without Limitation*.

21. *Lemma* V.

21. *Lemma* V. Therefore the Limitation of all Acts must either proceed from the Subject it affects, which being a Particular or Determinate *Ens*, makes it *This and no Other*; or else from the *Causes* which determin'd the Act to such or such a Degree of it. Hence I Argue.

Therefore it's Limitation proceeds either from the Subject, or from the Causes that Determine it.

22. Therefore *GOD's Existence*, which is his Essence, is *Unlimited*, and *Actually Infinite*. For, since his *Existence* includes the *whole* Nature of Existence by *Lem.* IV. nor is it, as it is found in Him, an Act *correspondent* to a *Potential* Essence, as it is in Creatures; this being against the Nature of a Pure Actuality; but is His Proper *Name* which imports his *Essence*; neither is his Existence limited by any Subject, in regard every Subject is a *Power* to *receive* advening Acts, which is against the Nature of that Essence which is purely *Actual*: Hence it follows, that it is it's own *Subject*, or *Self-subsistent*. Nor, Lastly, can it be Limited by the Operation of any *Cause* which *gave* him that Act: He being the *First Cause*; and, incapable to *receive* anything, in regard this implies *Passiveness* and *Potentiality*: It follows then, that his Existence is *absolutely Unlimited* (it being a Pure Actuality) *actually Infinite*.

Hence GOD's *Essence it self, is absolutely* Unlimited, *or* Actually Infinite;

23. Therefore the *DEITY* is but *ONE*. For, were there *Two* Infinite Existences, each of them must necessarily have *something* which the other had not; otherwise, they would have nothing to *distinguish* them or make them

Therefore GOD is but ONE.

more, they being in *all* respects the *Same*. Therefore if there were two GODs, this would *limit* both of them, and make *neither* of them to be Infinite; therefore there can be but *One* Infinite Existence, or *One* GOD. Again, were there *Two Self-Existences*, they would agree in that *Common* Notion; and the *Differences* that constitute them *within* that Notion must be *more* and *less* of that Common Notion, [*Infinite Existence*,] as has been often prov'd: Which is perfect Nonsense; Infinity being *beyond all Degrees*, and *Incapable* of them. Besides, *Differences* are necessarily *more Actual* than the *Common* Notion they *divide*; but *no* Notion can be *more* Actual than *Existence*, much less than *Self-existence*, which is a *Pure Actuality*; therefore, since Self-Existence can admit no Differences to *divide* it, 'tis impossible it should be more than *One*. To proceed:

Hence Polytheism was a most Senseless Absurdity, and a flat Contradiction.

24. *Corol.* I. Hence nothing could be so extravagantly Foolish and void of Common Sense, as the *Polytheism* of the Antient Heathens: For, by making *more Gods*, they did by consequence make them all to be *Finite*; and therefore none of their Essences to be *Actual Being*, but Potential in order to *Existence*. Whence, since they could not (having no more of their own Natures, but only a *Power to Bee*,) give Actual Being to themselves, they must either have it from Another whose Essence is Existence, and therefore *Infinite*, and *One*; or they could not *be* at all, but be (as they really were) meer Chimera's: And hence it came, that they ma-

all the Attributes of their imaginary Gods to be Limited and Imperfect; they repreſented them as ſubject to Squabbles among themſelves, and liable to a thouſand Natural and Moral Defects: Which obliged the Wiſer ſort amongſt them, aſham'd of their Nonſenſical and Foppiſh Superſtition, that they might in ſome meaſure keep up the Repute of their pretended Religion, have recourſe to our Tenet of *One Soveraign Being*; and to alledge, that they meant no more by the rabble of their other *Gods*, but that they were ſo many Attributes, or ſeveral Conſiderations of GOD's Divine Providence, overſeeing ſuch and ſuch Parts of the World, or performing ſuch or ſuch Operations. Nor were there *Many* of them, who were *Firm* in their holding a Firſt Being; nor *any* of them *Clear* in their apprehenſion of his Nature; and *none* of them who placed their Eternal Felicity in ſeeing his Divine Eſſence; nor held this was Attainable by them after this Life; nor, who erected their Thoughts to the *Hope* of enjoying that Bliſsful Sight; for want of which *Hope*, they could not raiſe their Affection to *Him above all things*, which we have ſhown, Book 2. Ch. 1. §. 17. §. 19. is the only Diſpoſition which could bring them to the True End of their Nature, *Eternal Happineſs*. Not to ſpeak of thoſe beſotted Heathens, who made Gods of Senſeleſs Creatures, tho' Inferiour to themſelves, and deſpicable even to Ridiculouſneſs.

25. *Coroll.* II. Hence the Deists, if they be not as much besotted as *those* very Heathens themselves, cannot but acknowledge and admire the *Wisdom* of the Heavenly Doctrine taught us by our Divine Master *Jesus Christ*, which by *Calm Reason*, Good Life, joyn'd with Astonishing Miracles, without any External Force, has chaced and banisht out of the World this Epidemical Phrenzy, which had possessed all Mankind, but the small Nation of the *Jews*; and will make them see withall how Necessary *Divine Revelation* was; since Human Wit and Learning, which was, amongst many of those Heathens, at the height, could neither enable them to rectifie themselves, nor make them capable of attaining their *Summum Bonum*; nor cure Mankind of that Universal Dotage of Polytheism; nor uphold it self against the Light which Christianity brought into the World; but that, whereever it dawn'd, the shades of Errour concerning the *True Deity* immediately vanisht and disappear'd. Certainly, whoever considers what a prodigious Change, concerning the Worship of the True *GOD*, Christianity has wrought in a vast part of the World, and is still spreading it self; and by what Methods it has prevail'd to the utter Extirpation of Idolatry, must be wilfully blind if he does not clearly see, that *Digitus Dei est hic*, and that it's Doctrine is truly *Divine*.

Hence Christian Doctrine is prov'd to be Divine; *the Dawning of which chas'd away that Universal Darkness; notwithstanding all the Opposition Human* Power, Wit, *and* Learning *could make.*

26. *Lem-*

16. *Lem.* VI. Existence is the *whole Perfection* of every Thing that Exists. For, since whatever is in any thing besides Existence, (which is the *Last Actuality* in the Line of *Being*) must be *Potential* in respect of it. Again, since whatever *is* Actually (*a fortiori*) *can be*, otherwise it would be a Contradiction a Thing *can be while it is*; whereas, 'tis a First Principle, that *A Thing cannot but be while it is*; It follows evidently, that when a *Power* of Being, or (which is the same) an *Ens*, is *Actuated*, nothing is lost of it but the *Privation* of Act which *Power* seems to imply; but, all that is Positive in it, (or is that we call *Ratio Entis*) still *remains* under a *better* state; whence, *Power*, is *Eminently included* in *Existence*; and, as it were, swallow'd up in it, as in a *Greater* or *Higher* Perfection in the Line of Being, which involves in it the *Lesser* or *Lower*.

Existence is the whole Perfection of every thing that Exists.

17. *Lem.* VII. Much more an *Existence*, which is also the *Essence* of the Thing, and almost *Actual* and withal *Infinite*, includes in it Actually and Formally, all the Perfections that can be conceiv'd to belong to *Ens* in it's whole Latitude. This is Evident, since it comprehends in it all that can belong to *Esse*, which constitutes *Ens* in it's largest signification.

Much more, when it is Essential, *and Actually* Infinite.

18. Wherefore the *Divine Essence*, or the *DEITY*, includes in it all Perfections imaginable which can any way belong to *Ens*, and this *Infinitely*; and, therefore, is *Infinitely-perfect*.

Therefore the Divine Existence, or the Deity, *in-*

For, since we call that *Perfect* in any Kind, to which *nothing* is wanting, or which has *All* in it that can be imagin'd in that kind: It follows, that the Divine Essence, which comprizes in it all the Perfections that can belong to *Ens* in it's largest Sense, and all that can belong to *Existence* in an Unlimited Signification, is infinitely Perfect in *All* regards that can belong to *Ens*, or which have *Entity* in them.

Includes or contenes all imaginable Perfections in it's Nature.

29. Therefore GOD is Infinitely Perfect in all Intellectual and Moral Attributes; that is, He is infinitely *Knowing*, *Wise*, *Good*, *Merciful*, *Powerful*, *Veracious*, *Free*, &c. and this in the *most perfect manner*, as becomes a Pure Actuality of Being; since all these have something of *Perfection* in their Notion.

Therefore GOD is Infinitely Perfect in all Intellectual *and* Moral *Attributes.*

30. Therefore, he is of a *Spiritual* Nature; as being not only a *Pure Act*, as other Spirits are, but a *Pure Actuality of Being*; which infinitely exceeds their Nature, which was *Potential* in respect of Existence.

Therefore GOD is a Spirit.

31. Therefore, for the same reason he is not Corporeal. For this includes both the First, Second, and Third sort of Potentiality mention'd at the beginning; each of which is diametrically Opposite to the Nature of *Pure Actuality.*

Therefore, He is not Corporeal.

32. There-

32. Therefore, 'tis a ſtrange degrading of the Divine Nature to apply to GOD any Corporeal Attributes; ſuch as are Place, Space, Motion, *&c.* which are quite Oppoſite to an *Incorporeal* Being.

Therefore 'tis an Indignity to the Divine Nature to apply ſuch Predicates to it as belong to Body.

33. Therefore, the Divine Eſſence is alſo *Immutable*. For, this implies a *Potentiality*, or Power to be *Chang'd*, which is inconſiſtent with a *Pure Actuality*.

Hence alſo He is Immutable.

34. Therefore *GOD* is alſo a *Self-Subſiſtent Being*. For, ſince his Eſſence is Actual Being, and withall, *Infinite* in Being, (which comprehends the whole Nature of Being;) that which *ſupports* it in Being muſt have *no Being*.

And a Self-Subſiſtent *Being*.

35. Therefore the Divine Eſſence muſt be alſo *moſt Simple* or *Uncompounded*. For, it can have no *Logical* Compoſition of *Genus* and *Difference*; becauſe the *Genus* is eſſentially that which has *more* of it's Kind under it; and, there cannot be *more*, where (as is demonſtrated, §. 23.) there is but *One*. Nor can it admit any *Difference*; for 'tis the Eſſence of the Difference to make One Thing differ from *Another*; and, in our caſe, there can be *no Other*, where there is but *One*. Nor can there be in GOD that *Logical* Compoſition of *Accidents*, with their *Subject*; For, the Subject is *Potential* in reſpect of the Accidents, or Modes, which affect or *actuate* it. Nor can

For the ſame Reaſon the Divine Eſſence *is moſt* Simple *or Uncompounded*.

there be in *GOD Physical* Composition of the Second sort of Power with it's Act, call'd *Matter* and *Form*; because he is *Incorporeal*, and *Pure Actuality*. Nor can this Pure Actuality of Being, call'd *Self-Existence*, be compounded *Metaphysically*; for even our low *Created* Existence is *Indivisible*, and can have no *Metaphysical Parts*; and, therefore, can have no Metaphysical Divisibility or Composition in it. Wherefore, all the *Distinction* of *GOD*'s Essential Attributes does spring wholly from the Shortness and Imperfection of our Understanding, which is not able to reach or fathom the Whole Extent of his every-way-Infinitely-Perfect Essence, but is forc'd to conceive them by *diverse* Acts of ours.

And his Duration Eternal.

36. Wherefore *GOD*'s Duration has nothing in it of *Preterit* and *Future*, but is one Present Indivisible on his part, and therefore He is *ETERNAL*. For, since it is the highest of Impossibility that *Self-existence* should *not exist*; his *Essence* equally includes, nay speaks or formally signifies and expresses, *to have been formerly*, and *to be futurely*, as it does *to be now*. Wherefore, since 'tis not possible to imagine any Instant in which GOD has not his whole *Essence*, and this (as far as is on his part) *Indivisibly*; it follows, that in every Instant, (only which is *Present* in our Time) he has his *to-have-been*, and *to-be-hereafter*, as much as he has *to be-at present*; But this kind of *ever present*, ever-standing and unchangeably-Steady Duration, includes in it self all the Differences of our Time, (as was now prov'd) and therefore *comprehends all Time*, (even tho' it were Infinite) *Indivisibly*, or *without Succession*

…sion of any thing in *GOD*, that is, it is one E-…er-permanent, Present, *Now*: Wherefore, since this …anner of *Enduring* is infinitely above that of our …me, which is *part after part*, Fleeting, and Divisible; and we call that sort of Duration which infinitely exceeds our Time, [*Eternity*,] and *GOD* has *this* Duration; it follows evidently, that *GOD* is *ETERNAL*.

37. *Coroll.* III. Wherefore 'tis highly Derogatory from *GOD*'s Attribute of *Eternity*, to make it consist in a kind of Correspondency to our *Time*; For this puts his *Duration*, which is *Essential* to Him, to have *Parts*, or a Capacity to be *Longer* or *Shorter*. Whereas, we ought to reflect, that there can be no possible Proportion between *Being* and *Moving*, (especially a Being so *Actual* and *Permanent* as is the *Divine Existence*;) the one being essentially Divisible, the other essentially, and in every regard, Indivisible. All *Comparison*, and consequently *Proportion*, can only be conceiv'd between those things which are of the *same Kind*, or have the *same* Common Notion: Whereas *Being* and *Moving*, do differ *toto Genere*; the one, being the last Formality in the Line of *Ens*; the other only an Accident, or *Modus Entis*; and are so far from being of the same Kind, or *More* and *Less* of it, and therefore capable of bearing *any Proportion* to one another; that, the one (as was said) being *most Divisible*, the other *most Indivisible*, they are *Contradictories*; that is, *beyond all Degrees*; only which ground

And, therefore, not to be Explicated by a Correspondency *to our* Time.

ground Proportion) *Opposite* to one another.

38. Hence also *GOD*'s Essence is *IMMENSE*, or beyond all possibility of being *Measurable*. Which Attribute consists in this, that His Unlimited and Indivisible Existence comprizes or resumes in it's self (and this after an *Indivisible* manner, or in a Way *beyond* the the Nature of *Quantity*) the whole Nature of Bodily Extension and Space, even tho' it were suppos'd Infinite; as his *Duration*, which is the same *Indivisible Existence*, comprehends all Corporeal *Motion* or *Time*, even tho' Time were *Infinite*. Again, as Angels are no otherwise *in Place* but by Operating on Bodies, which are in Place; so *GOD* is no otherwise *in* his Creatures (at least Immediately) but by Giving and Conferring them in *Being*, which is his peculiar and immediate Operation, and every way *Indivisible*. Whence *GOD*, being in each of his Creatures, and in the very least of them, and this wholly and Indivisibly, by giving them this Soveraign Indivisible Effect, *Being*; and, of his *own* Nature, able to communicate Being to them, even in case they could be suppos'd to be *Infinite*; is neither as in *Himself*, nor as in *them*, after a Divisible, Quantitative, Extended, Coextended, or Measurable manner; and therefore He is absolutely *IMMENSE*, or beyond all Possibility of being subject to be *measur'd*.

Hence GOD is also Immense.

39. Whence, 'tis no less Derogatory from *GOD*'s Attribute of *IMMENSITY* to explicate it so as to consist in a kind of Commensuration

Whence, 'tis Derogatory to that Attribute to ex-

mensuration to an Infinite *Incomprehensible Inane*; for this makes GOD's Essence *Diffus'd*, and consequently of a *Quantitative* Nature; which makes acute Readers apt to suspect that 'tis meant to be no better than a more subtle sort of Body; or, at least, some *Act* or *Form* of a Body; and therefore, but a *Compart* with it. Fancy is but a *Bad* Adviser, even in Ordinary Points of Philosophy; but incredibly *worse*, when we are to explicase his Nature and Essential Attributes, whose *Essence* is *Self-Existence* and *most Pure Actuality of Being*. *Existence* (even amongst us) abstracts from all Motion, Time, Quantity, and all other Considerations belonging to Corporeal, and even Spiritual Natures; and being Indivisible, and signifying meer *Actuality of being*, is Inexplicable by *any* of them; much less GOD's *Existence*, which is infinitely *above Ours*.

plicate it by Commensuration to an Infinite Space.

We will close this Discourse concerning GOD's Attributes, by adding one more, which I have not observ'd to have been mention'd by Metaphysicians, or Divines either.

40. From what's deduced above, 'tis Demonstrated, That the Divine Essence is *Infinitely Intelligible*, or (of it's own Nature) Easie to be *known* or *seen*. For, since we experience, that the *Unknowableness* or *Obscurity* of any Object, springs from the Nature of *Potentiality*, or some kind of *Power* in it; which, it being *Indeterminate*, breeds *Confusion*; and all the *Distinct* and *Clear* Knowableness it has, arises from it's *Act*; which, by *Determining* the Power, renders that Object *Distinct* from

Lastly, The Divine Essence, is, of it's own Nature, Infinitely Intelligible.

from all others, and therefore *Clearly Perceptible* or Intelligible: It follows, that since the Divine Nature is *infinitely more Actual* than any thing found in Creatures, it being a *most Pure Actuality*; and it's Essence being *Existence* it self, (the Notion of which is so Self-evident to all Mankind, that 'tis impossible to be *Defin'd* or *made Clearer* by any Explication imaginable,) it must necessarily be, of it's own Nature, *Infinitely Intelligible*, or *most capable* to be *seen* or *known*, even by the *rudest* Understanding of the *Silliest Soul* when Separate; whose *Will*, when it leaves this World, is duly *Dispos'd* for it.

What Comfort this is to Pious, Humble, and weak Souls.

41. *Coroll.* IV. This last *Thesis* will to a great Degree comfort the Theological Virtue of *HOPE*, which is to *Erect* our Souls to Heaven. For, doubtless, some Virtuous Humble Souls, when they come to consider and seriously reflect on the Sublime and Infinitely Glorious Majesty of our Great *GOD*, who, *in altis habitat & humilia respicit in Cœlo & in Terrâ*; in comparison of whose Exalted Height, all the whole World, nay all the Greatest Angels and Purest Saints in Heaven are as *nothing*; may be apt to admit the Temptation of some Despondency, and fear that 'tis above the Capacity of any Created Intellect, ever to behold his *dazlingly-Bright* Essence. Nay, even some Great Divines seem to have had the same Apprehensions, when they invented a Quality call'd *Lumen Gloriæ*, to dispose and Elevate the Eye of the Mind, and fit it for the Beatifical Vision; by which, (Glory being the Sight

Sight of GOD, and the End, or *Summum Bonum* of our Nature,) they make the Light of Glory, which is the *End*, the *Means* to it self; and withal to no purpose. *GOD* has made our Soul *Intellective*, and capable to see Infinite Truth, that is, *Himself*; and Sanctifying Grace, or the *Love of GOD* above all things, has already elevated that Natural Faculty above what meer Nature could have rais'd it to, and *GOD*'s Essence is *Infinitely Intelligible*; And can any *Power* and *Object* be more fitted to one another? Can there be any difficulty that Essential *Truth*, which is so luminously and radiantly *Bright* and *Clear*, should be seen by a Power which was made to *see Truth*? But most especially, when an over-powering and ardent Affection and Love of it, has directed, apply'd and addicted the Eye of the Soul to behold that Object. Let not then such an Irrational Sollicitude trouble any pious Soul: 'Tis unworthy Infinite Goodness to be backwards to communicate Himself to his Creatures, when they are thus fitly dispos'd to receive his ever-ready Influence: Let our only Care be to purifie our Intellectual Eye, and *purge* our Soul from hankering Affections after *Unworthy Objects*; which draw our squinting Sight awry, and dim and darken it. This once secur'd, nothing is more Evident than that *GOD* will not hide his Blissful Face from us one moment, when we are arriv'd into the Region of Light. Nor is there any other Eye-bright requisite for the Beatifical Vision, but this *Purity of Heart*; if we may

believe

believe the Promise of our Good Saviour; *Beati mundi corde quoniam ipsi Deum videbunt*; *Blessed are the pure in heart, for they shall see* GOD, Mat. 5.

42. Innumerable are the Demonstrations which may be brought from divers Sciences, to prove the Existence of a *DEITY*, and most of the Divine Attributes; on which I do not here insist, or mention them. 'Tis a Subject Copious enough to fill whole Volumes; Nor is any Scientifical Conclusion in all Nature half so Evident, or vouch't by so many Pregnant and Unanswerable Arguments: Against which the Atheist (as far as I have observ'd) offers not to alledge *any one* Demonstration; but only raises Difficulties and Objections, not from *Connected Reason*, but *Roving Fancy*: Yet I judg'd it sufficient for me *here*, (that I might keep within the Bounds of my own Province) to produce only such Metaphysical Mediums as follow out of the forelaid Doctrine: For, besides, that such Arguments as are fetcht from the *most Common*, and therefore *most Evident*, Notions, (which we use to call *Altissimæ Causæ*,) are more Cogent to gain Assent; a *Few* Proofs, nay *any one* Demonstration, such Proofs being evidently *Conclusive*, is as *Convictive* as *Thousands*; especially, if it be pursu'd to First Principles, and maintain'd against the Objections and Evasions of the adverse Party, by showing their Vanity and Insignificancy. That those I have brought here are *such*, and thus maintain'd, I shall not be afraid to affirm; nor civilly to challenge the Atheists to show they are Inconclusive or Defective.

That the Author confines himself here to Metaphysical Mediums.

43. From

43. From the former Doctrine, assisted by right Logick, 'tis Demonstrable, that no *Notion*, nor, consequently, *Word* we have, can be *Univocably* spoken of GOD, *as He is in Himself*, and of Creatures. For, since all *Distinct Notions* which constitute any Nature *This*, and, consequently, all such *Denominations*, come from the *Form*, or the *Act*; it would follow, that some such Act is Univocally Common to *God* and *Creatures*; which has been shown to be most absurd; the former being the Highest and *Purest Actuality of Being*, or *Self-Existence*; the later having *no Existence* at all in it's Nature or Notion. Again, were there any such Notion *Common* to GOD and Creatures, that *Common* Notion would be restrain'd by it's *Proper Difference* to particularize or constitute the DEITY; which puts in GOD the Composition of *Genus* and *Difference*; and, withall, some *Potentiality*, which is essentially annext to every *Generical* or Common Notion. Wherefore no Notion or Word we have can be *Univocally* predicated of GOD and Creatures.

Notwithstanding all that's said, no Notion *or* Word *we have, is* Univocally, *(or in the same Sense) apply'd to* GOD *and to Creatures.*

44. Wherefore all the Notions we have of GOD, and the *Words* we use when we speak of *Him*, are *Metaphorical*: For, since no word spoken of GOD and Creatures are *Univocal*, or spoken *in the same Sense*, they, must, when said of Him and them, be meant in *different* Senses. Wherefore, since, when spoken of *Creatures*, they express our *Natural* Notions which we had

Wherefore all the Words *we use, when we speak of* GOD, *are, in some sort,* Metaphorical.

had from the *Creatures* themselves, and therefore are *Proper*; it follows, that the Sense they are taken in, when they are *transferr'd* thence to GOD, is in some sort *Improper* or *Metaphorical*.

45. This is farther confirm'd, Because GOD, consider'd *as in Himself*, is a Pure Actuality of Being, eminently including in it self the *whole Plenitude* of Ens; and, consequently, the Objects of *All our Notions*, and Infinitely *more*; whereas we have *no Word* that signifies more than *some one* Notion. Again, since the word [*Existence*,] which of all our Natural Notions seems most Proper, does signifie only such a *Formality* or *Act*; but does not signifie that that Act *subsists*, much less, that it is *Self-subsistent*, as GOD is; it cannot *properly* signifie GOD, who is a *Self-subsistent Existence*.

Because each of them signifies some one *Perfection or Notion; whereas* GOD *is the* Plenitude *of* All Being, *and* All Perfections, *center'd in* one *most* Simple *Formality.*

46. Hence the Names of our Best Virtues are Metaphorically said of *GOD*. For, were they Properly said of GOD, there would be some Notion *Univocal* to *GOD* and Creatures, contrary to what was prov'd, §§. 43. 44. Besides, we had the Notions of those Virtues *first* from Creatures; therefore, the *First* Signification of those Words which express them, was what we observ'd in *Them*; and we *transferr'd* them to *GOD*, because He produces such like Effects as we had remark'd those *Men* did who were endow'd with those Virtues.

Hence even the Names of our best Virtues, *are not, in* every *regard, properly spoken of* GOD.

47. Hence

47. Hence follows also, that *GOD*, as *in Himself*, is not without some Impropriety denominated, *Omnipotent*, *All-knowing*, &c. because *Power*, and *Knowledge*, which are included in those Words, are with some Impropriety spoken of *God*, and not *Properly* and *Univocally*. And, tho' *Creatour*, *Lord*, and such like are thought by some to be *Extrinsecal* Denominations; and therefore, found no Imperfection upon *GOD*, if spoken of Him; yet, 'tis not so: for Relations are *Intrinsecal* Denominations; and, as us'd amongst us, (which gives them their First Signification) they signifie either *Unity of Nature*, or some *Coordination* in *Acting* or *Suffering*, (as is shown at large, *Method to Science*, B. I. Lect. 7.) and it cannot agree to GOD to have any *Order to* his Creatures, or *Coordination* with them, as is shown there, §. 12.

Nor Omnipotent, Creatour, or such like; all our Language having some tang *of* Imperfection *Annext to it.*

48. Lastly, *Negative* Notions, such as are *Immense*, *Infinite*, *Immaterial*, and such like, seem to have the fairest Title to be properly said of GOD; in regard they distinguish Him from all other Beings, or from all Creatures. But, neither are these Notions free from *all* Impropriety; for we use these words as *Differences*, to distinguish the several sorts of Things; which *implies*, there is some *Generical* Notion, common to both Sorts, which is then *Divided* or Distinguisht by those *Differences*, *v. g.* when we say Creatures are *Finite*, and GOD is *Infinite*, these Differencing Notions do suppose there is some Univocal Notion Common to both,

Nor yet Negative Notions, as Immense, Infinite, Immaterial, &c.

which is thus *Distinguisht* or *Differenc'd*. But this puts in *GOD*'s Essence a Composition of *Genus* and *Difference*; and (the Generical Notion being Essentially *Potential* in respect of it's Differences, and they *Actual* in respect of it,) is utterly against the Nature of *Pure Actuality* of *Being*, which is *GOD*'s Essence. Therefore, neither are these Words or Notions of ours, with *due Propriety* to be attributed to *GOD*, as He is *in Himself*.

No Priority *or* Posteriority, *either* Real, *or made by our* Reason, *conceiving the least Ground for it in the Thing, can be attributed to* GOD.

49. Moreover, from our former Principles it follows, that there can no *Priority* or *Posteriority*, either *Rei* or *Rationis* be put in *GOD*; much less any such Respects as have the least show of inducing the *want* of any thing belonging to Being for one *Instant* or *Signum*, as some call it: For, this is altogether Repugnant to the Notion of *Purest Actuality of Being*, or the *Godhead*. Nor yet of *Formal* or *Virtual Distinction* in his *Essence*; for this is against *GOD*'s Perfect *Simplicity*; and withal implies some *Negation*, which is an *Imperfection*. Nor is either of these Positions against the Mystery of the *B. Trinity* rightly explain'd; where the Notion of *Origin*, *Principiation*, *Procession*, &c. do debar both these *Priorities*, and imply, nay, necessitate, perfect *Simultaneousness*. Much less can any such Words be attributed to *GOD*, as savour, in the least of the Notions of any thing *in Him* which is *Cause* or *Effect*: Nor, lastly, which is next akin to it, which induces the *Dependence* of *GOD*'s *Knowledge*, or of the Decrees of his *Will*, on *Creatures*, whether Existent or Possible. Which

is

is unworthy the *All-ordering* Providence of the *First Cause*, which *prevents* all such Considerations.

50. Notwithstanding what's said, all the Metaphorical Words mention'd, §§. 44, 45. nay all those which frequently occurr in Holy Writ, and are designedly made use of *there* in Accommodation to the Rude Understandings of the Vulgar, are *True*, and *Truly* said of GOD, tho' they have some, and divers of them a *Great Degree* of Impropriety in them. For, since we know, that *GOD* is Infinitely *above* the Rank of his Creatures, and that they are as Nothing in comparison of His *Sublime Essence*, which is in every regard most Perfect; such Users of those Words do intend, while they use them, to *depure* and *strip* them of whatever is *Imperfect* in their Signification; and do only mean to apply them to GOD, as far as they sute some Notion of ours which by Analogy, has some Perfection Resembling what's in Him. For Example: In regard we call such Persons Wise, Just, Good, Merciful, *&c.* from whom we have observ'd such Effects proceed as are Proper to these Virtues; therefore, holding (as we do) that the same Effects proceed from *GOD*, we do for this reason denominate *Him*, or apply such Attributes to *Him* as we gave to such Virtuous Persons: And therefore those Propositions are most *True*, because he does, indeed, and that with an incomparably more Excellent manner, produce the *same Effects*; which was the *Reason* of our transferring those Notions to Him. Yet,

Notwithstanding that all these are with some *Impropriety spoken of GOD, yet* all *of them but the last are* Truly *said of Him.*

all the while we abstracted from the *manner* how those Virtues are *in GOD*; in regard this being *utterly Unknown* to us, could not enter into our Intention when we thus *Transferr'd* them; our *Intention* or *Meaning*, and our *Notion* being the same thing. Again, since, when our Saviour is call'd a *Lamb* or a *Lion*, (which, being taken from Animals, are some of the Worst and most Ignoble sort of Metaphors) by reason of his *Meekness* and *Courage*, these *Spiritual Qualities* are the *only* Consideration we *intend* or *mean* when we appiy those words to Him; and therefore those Propositions are *exactly True*, because our *Meaning* or *Notion* signify'd by those Words was only *such*: Much more is he *truly* said to be *Good*, *Just*, *Wise*, &c. Which are by far *less* Metaphorical, and *less Unlike* Him than are the other.

The Solid Ground of Mystick Theology.

51. To clear this Point more fully, and withal to shew, that *Mystical Theology* (which some apprehend to be nothing but *Ecstatick Fancy*) proceeds upon Solid Grounds, *viz.* Metaphysicks, assisted by Logick, I Discourse thus. Let us take two Perfections, which some conceive to be Formally in *GOD*, *viz.* *Mercy* and *Justice*. Reflecting upon the *Meaning* of those two Words, we shall find that we have *two Forms* or *Acts* in our Mind, whereof one is not the other; for a Man may be *Just* and not *Merciful*, or *Merciful* and not *Just*. If then these two Forms, thus Distinct be in *GOD*, then we must put *Formal Distinction* in GOD, which is Repugnant to the Perfect *Simplicity* of a Pure and *Indivisible Actuality*. Besides, by reason of the Formal

Formal Distinction of those two Notions as they are conceiv'd by us, we are debarr'd from saying, that *One* of them is the *Other*, or that *Mercy* is *Justice*; whereas, regarding them *as they are in GOD*, we not only *may*, but *must* say, his *Mercy is his Justice*; because there is but one *most Simple Formality* in GOD, which gives Him the Denomination of *Merciful* and *Just*. 'Tis plain then, that these two Virtues cannot be in *GOD*, as they are thus *formally Distinct*, or *Two*, as our Notions represent them; nor, consequently, *at all*, unless they be compriz'd in some Formality which eminently contains them both, and may be said to be *Formally* in *GOD*. Casting then our Thoughts about, we find in *GOD* another Attribute, call'd *Goodness*, which includes Justice and Mercy both; for a *Good* Man must necessarily be both *Just* and *Merciful* too. But is this Form or Act, we call *Goodness* Formally in GOD? Let us see. We find another Attribute in GOD call'd *Wisdom*, which is *formally* Distinct from the Notion of *Goodness*, and *Goodness* from it; for every *Good* Man is not *Wise*, nor is every *Wise* Man *Good*. Wherefore, neither of these can be Formally in GOD; nor, consequently, can either of them be predicated *properly* of GOD, according to those Distinct Notions we have of them; for this again would put Formal Distinction in GOD, which is a high Imperfection. But, perhaps, *Wisdom* and *Goodness* are found in some *Third* Notion which is formally in GOD. Let us see. We find in GOD, *Entity* or *Being*, and both these have (as all other Perfections also have) Entity in them; and the same *Ens* or *Thing* may have *both* these in it; and if it fails

of having them when as it *ought* to have them, it *falls* so far *short*, or is *Imperfect* under the Notion of *Ens*. Let's go on, and ask: Is our Notion of *Ens* predicated with Propriety of GOD? No certainly: For the Notion of an *Ens* amongst us is Distinct from the Notion of *Existent*; and, we truly say of those we call *Entia* or Things, that they sometimes *Exist*, and sometimes *not-Exist*. Whence our Notion of *Ens*, not having *Actual Being* in it, can only be this, that it has a *Power to be*, which is so far from being Properly said of GOD whose Essence is a *Pure Actuality of Being*, that 'tis Diametrically Opposite to it. Is our Notion of *Existence* at least with propriety said of *GOD*? No, neither: For, [*Existence*] amongst us signifies only the *Act* of the Thing, or *somewhat* of it, but it does not signifie the *Exister*; which yet *GOD* most properly is. But, being once come to *Existence*, we are at the Top, and the Highest, Purest and Best of of all our Human Notions, and can go no farther.

Hence is concluded, that all the Notions and Words we have, whether Affirmative or Negative, do fall short of the Divine Nature.

52. Whence is clearly deduced, that there is no Notion we have, or Word we use, which, in propriety of Speech, may not be *Deny'd* of *GOD*, because his Infinitely *Simple*, and yet *All Perfect Existence*, includes them *all* in *one* All-comprehending Formality. And this is the Ground, and indeed, the Sum of Mystick Theology, which teaches us, that we *truly* understand *nothing* of the Divine Nature *as it is in it self*. Wherefore, when they would speak of his Attributes, they are forced

forced to use the words, ὑπεράγαθος, ὑπράπειρος, *Supra quam Bonus, suprr quam Infinitus*; and call him, πάντων θέσιν, καὶ πάντων ἀφαίρεσιν, That of which all things are *said*, (meaning, that he is the Plenitude of Being,) *all things Deny'd*, because of the *Ineffable* Excellency of his Self-existent Being; and in this they agree with us; so that they tell us, *Nihil de Deo a nobis proprie pronunciatur quod ejus proprietatem assequatur, neque Secundum Privationem, ut Immortalis, & Similia; neque secundum Positionem, ut Vita, Unum*, &c. The *Ground* then of Mystick Theology is Good and Solid, if the *Descant* upon that Ground be but as it ought. In this they differ from Metaphysicians; that *These*, as becomes Philosophers, make use of their *Best Natural* Notions, and improve and compound them to express the Divine Excellencies; and *content* themselves with speaking of *GOD* as well as they *can*: Acknowledging, in the mean time, with all profound Submission, that neither our Thoughts can *think*, or our Words *express* him with Propriety *as He* is in *Himself*: Whereas the Mysticks would speak of GOD, *as He* is in *Himself*, if they could; but seeing they cannot, they fly to *Negative* Expressions as their Best Refuge; but finding that *these* also fall *short*, they acknowledge the Impropriety of *these* too; and by this means set the Divine Essence in that Sublime height, by acknowledging none of our Words nor Thoughts can *reach* Him.

MEDITATION.

THus by Studying attentively the Book of Creatures, and reflecting heedfully on those Natural Notions they gave us, which were the most Sublime, *and most* Defæcated *from Matter, we have transcended Nature it self, and all the Lower Orbs of* Finite *Beings; and have soar'd up to their Great Creatour and Divine Original. Nay, we have gain'd some distant Glimmerings of His* Essence *it self, and of all his Glorious* Attributes. *An Object worthy the Contemplation of our Best Thoughts; (Oh, may they ever fix and dwell there!) in comparison of which, our Highest Speculations are but* meer Trash, *and the whole* Emyclopædia *of all Human Sciences but* Empty Descants *on Subjects which are* next to Nothing. *So certain a Truth it is, That if we regard the* true End *of our Nature, we were neither born to* Love, *nor to* Know, *any thing but* Him, *or in order to Him.*

How by considering the *Visible* Things of this World, we are come to know the *Invisible* Things of GOD his *Essence*, and *Attributes*.

We have discover'd, under penalty of admitting a Contradiction, (that is, most evidently) *that, since there can be no Notions belonging to Being, but either* Power to be *and* Actual Being; *therefore, the Essences of all Beings we can imagine must either of their* own *Nature,* have *Actual Being in them, or* not have *it; and that, if they have it* not, *they must necessarily be only* Potential *to that Act*

How demonstratively this has been deduced.

we

we call Existence, *that is, they can have of themselves, only a* Power to be; *and the plainest Light of Reason assures us, that what is, of it's* own *Nature, only a* Power to be, *can neither make it Self, nor Others* to be Actually. *Whence follows unavoidably, that unless there had been* ever *some* Self-Being, *or something whose very* Essence *it was to* Exist, *neither* it self, *nor any thing else,* could have been Actually; *and that, therefore, as Certain as it is, that any Thing* now is, *so Certain it is that there* is, *and* has ever been, *such a First Being to whom it is* Essential to Exist, *or a* GOD.

Since then Existence, *or Actual Being, was His* Essence *or Nature; and, consequently, he was Existence* it self, *nor, (he being the* First Ens) *could there be any Thing that could* limit *this Existence; it follows, that this Essence of His (His Existence) was* absolutely Unlimited, *or* Infinite; *and, consequently, that it did contain in it, after an Eminent manner, (as became a Pure Actuality of* Being,) *all that could be comprehended in the Spacious Extent of* Being *it self; Whence, he has all the Perfections in Him that have* Entity *or* Being *in them, (Defects, such as are* Sin, *and other Privations, are* not such) *and this in an Infinite manner; and, so, he is* Infinitely Perfect. *Whence follows, That His Essence includes all those Divine Attributes of* Infinitely *Wise, Good, Just, Merciful, Veracious, Powerful,* &c. *and this in such a manner, that they are all Concenter'd Indivisibly in this one Simplest Formality of his* Purest Actuality of Being, *His* SELF-EXISTENCE.

All

And this with an *Evidence* beyond that of the *Mathematicks*.

All these, and divers other most important Truths have been Demonstrated here (to the Honour of our Maker, and the Confusion of the Impugners of a Deity be it spoken) with an Evidence as far beyond that of the Mathematicks, as the Notions of Power *and* Act, *which are Transcendents, and therefore* most Clear, *(of which we have made use, and on which our whole Discourse is grounded) are more Evident than is the Nature of* Quantity, *the Object of the Mathematicks; which an ordinary Reflexion will show us, is to a very Excessive Degree. For, what frequent Disputes have there been, and still continue undecided, amongst Bad Speculaters (who will needs frame Notions out of their Fancy and Wit which Nature never gave them) about the Nature of* Quantity? *Whereas, on the other side, Who ever* did, *or* could, *raise any Dispute concerning the Notion of the word* [is,] *or* [can be,] *which expreſs the* Act *and* Power *we speak of? Besides, Mathematicians give us* Definitions, *or, at least,* Explications, *of their Lines, Figures, Angles,* &c. *Which confesses, that such Notions may be made* Clearer, *whereas not all the Wit of Mankind can give us either Definitions or Explications of* [is] *or* [can be,] *to make them Clearer than they are of themselves: And, whoever attempts it, will see, that instead of* Clearing *them, by* Defining *or* Explicating *them, he will* blunder *them, and make them* more obscure, *by being forced to use such words to explain them as are far* more Obscure *than what he went about to explain. Which amounts to this, that the Notions of* Power *and* Act, *cannot possibly be* made more Evident, *and, therefore, that they are* Self-Evident; *which cannot be said of* any one *Notion the Mathematician*

ticians use, since the Knowledge of them all depends on the Knowledge of the Nature of Quantity, *and this, as we experience, is liable to dispute; which it could not be, were it* Self-Evident, *as are those others we make use of: To be employ'd about* such *Self-Evident Notions is the Prerogative of the Noblest Science of* METAPHYSICKS: *These, and some other such, are the* Altissimæ Causæ, *from which she draws her most Evident Demonstrations. To these* Self-Evident *Notions, and to her* First Principles, *made up of such, she reduces the Evidence and Truth of her Sublime Discourses; which none of the* other *Sciences, her Underlings, can ever* pretend *to, without using her Assistance. And, lastly, from such Notions and such Principles, (her Proper Object being* Ens *as such, and those Notions as do properly appertain to* Being) *she Demonstrates a* First Being, *and all his Infinite Attributes. This, proceeding upon her Principles, and assisted by Right Logick, we have perform'd to some Degree, Weakly indeed, but yet sufficiently to convince Atheists; if, laying aside their Roving Fancies, they will but use their Common Reason: I hope also this will give hint to future Philosophers of better parts and more Leasurely and Quiet Circumstances, how they may carry on successfully what we have sleightly begun.*

But, what are we, my Soul, or others who read this, the better for these Clear Informations of our Understanding, *if they make no Impression on our Wills, nor improve us in* Virtue *and* Christian Life? *Or, rather, are we not much worse for our* Speculative *Knowledge, if it remains in us still* Fruitless, *and buds not*

That this Evident Knowledge of GOD will redound to our Disadvantage if we *live not* accordingly.

forth

forth into conformable Actions? *Certainly, that Man is far worse than a Sceptical Atheist, who is* Assur'd *there is a* GOD, *and* lives *as if there were none. Wherefore, since we are ascertain'd of these most concerning Truths by as Great an Evidence as Human Nature is Capable of; Let us next consider, what* Affections *it ought deservedly to excite in our* Will, *and what* Duties *it enjoyns us in our* Practice. *To which end, let us ask our selves these Few Questions.*

That this Knowledge obliges us to the Duties of most profound *Adoration* and *Attention*, when we appear before Him in Prayer.

What Profound Adoration *do we owe to so* Soveraign a Majesty; *before whom the Angels tremble, and with lowest* Prostrations *acknowledge themselves* Impure *and as* Nothing *in his Sight? With what* Reverence *and* Purity *of Heart ought we to approach his Divine Presence, and appear before him when we put up our Petitions to him in Prayer? Or, who can be so wickedly unmannerly, as to admit Voluntary Distractions, when he is fixing his Eye upon such a* Glorious Object?

To a Firm *Belief* of what he has *Reveal'd.*

What short-sighted *Mortal dares presume so upon his own* Shallow Wit, *as to question the Truth of those High Mysteries and refuse assent to them, tho' he has Means to assure him that GOD who is essentially* VERACIOUS *has* Reveal'd *them; meerly, because they suite and colour not with his* Dull *and* Low Fancies? *Is not this, in effect, to give* Truth *it self the* Lye? *And how can they expect such an Affront will not be resented by an* Infinite Majesty?

What an Encouragement is it to well-meaning Christians, to make them endeavour to dispose *themselves by frequenting Holy Thoughts and Pious Exercises, and also to raise and comfort their* Hope; *that they shall by such Means, assuredly attain to never-ending Happiness? What can more* cheer *our* Drooping *Thoughts than to know, that* GOD *is overflowingly* Bountiful *and* GOOD, *and* Essentially *Self-determin'd to give to every Creature all the Good they are Capable of, or* Dispos'd *to receive? Not the least* Good Thought *we think, not the least* Good Wish *of our Will, not the least* Good Intention *we mean, nor the least* Good Action *we perform, but it works in us (thro' the blessing of the same Goodness) a* farther *Degree of* Sanctity; *and has it's Proportionable* Reward *laid up in Heaven. How careful then and sollicitous ought we to be, lest, by our Uncomplying Slothfulness, or Neglect of Duties, we give the least way to Temptations, or run back in Virtue, quench the Irradiations of His Holy Spirit, and put an Obstacle to the Effluence of his Boundless Generosity; which stands ever ready to promote us to all those Degrees of* Virtue *which we heartily and affectionately* wish, *and with a humble Confidence in the same Goodness* pray for. *Nay, when the former World, by reason of Original Corruption wanted efficacious Means to* dispose *Mankind for Heaven, the same Goodness did take that Concern into his* own *hand; and, did, by his Providence* ripen *the World for Higher Knowledges, and* dispos'd *them by their Inquisitiveness what was Man's* Summum Bonum, *and their Dissatisfactions about*

To endeavour to dispose our selves to receive farther Influences of His Grace: and to an unwavering *Hope*, that he will most certainly give us all we are *Capable of*, or *Dispos'd* for.

about it, for that Fulness of Time, *in which his Wisdom saw it* Seasonable *and Fit to send them a* Divine Master *to teach them such a Heavenly Doctrine as Rude Nature was* till then *incapable to conceive or aim at.*

To tremble at His Justice, if we wilfully break his Commands.

How does it over-awe and terrifie our Corrupt *and Inconstant Nature to know He is* infinitely *JUST; and will infallibly punish severely every Transgression of His Dread* Command, *nay,* every Idle Word, *according to the Degree of it's Demerit? Can any Man hope to Byass a Judge, whose Impartiality and* Uprightness *is* Essential *to Him? Or, what Obstinate Sinner dare hope to contrast with an Angry and Just* GOD, *who is arm'd with* OMNIPOTENCE!

And to Hope of Pardon if we sincerely Repent.

And yet, what Sinner, tho' never so Enormous, can Despair *of Pardon, if he heartily repents. and humbly asks it; when he reflects, and considers, that Both* Faith *and* Evident Reason *do assure him, that* GOD *is* Infinitely *MERCIFULL? We do scarcely allow that* Man *to be* Good-natur'd *or* Merciful, *nay, we look upon him as* Hard-hearted *and* Cruel, *who will not* forgive *him that has* offended *him, if he be heartily* Sorry *for his Fault and* begs *his* Pardon: *And is it not then, a kind of Blasphemy to conceit, that our* GOD, *whose MERCY is* Infinite, *and withall,* Essential *to Him, should have* less *Goodness, Generosity and* Mercy, *than a Wretched, Narrow-hearted and Peevish* Mortal? *Oh, What a Sure Anchor of HOPE is this Divine Attribute to poor Sinners, who fear the Eternal Wrack of their Soul, and are Sinking and almost Overwhelm'd with* Despair?

What

at an Encouragement and Invitation both to Weak *and to* Wicked *Souls, to repent of their Sins heartily, and apply to the Throne of Grace; where they are sure not to fail of obtaining Pardon, if with* humble Confidence *and* Sincere Penitence *they ask it?*

What Christian who acknowledges that GOD *is* Infinitely *WISE, and therefore has* ordered *the* Order *of the World after the* Wisest *and* Best *manner, can be* Unresign'd *when Crosses happen, and the Success of Temporal Affairs go not according to his Wish? How Unreasonable is it to expect from an* All-wise *Universal Governour that he should* pervert *the* Best Order *of the Creation, or consent that* All the World *should be* worse *for the sake of* one *inconsiderable* Atome *of it. Every Generous Man thinks it but fitting to suffer Inconveniencies, nay to hazard his Life for the* Common Good *of his own* Country, *What an odious Selfishness is it then to repine at Suffering much more for the Common* Good *of the* Universe? *Especially, since the Resign'd Sufferer will gain incomparably greater Advantages by thus entirely Submitting to* Providence, *and* humbling *himself under the* Omnipotent hand *of* GOD, *than he can possibly lose from the enjoying that* Temporal Good *for which he was so passionately concerned.*

To *Resignation*, in all sinister Contingencies, to the Infinitely-Wise Disposition of GOD's Providence in his Government of the World.

What Hypocrite can hope to disguise *his Base Intentions and Doubling Wiles; or to* blind-wink *Him who is* Essentially *ALL-SEEING? Or what more Powerful Motive to make* False-hearted *Pretenders to Virtue and Honesty, leave off their*

To *Sincerity*, and *Unpretended* Virtue, and Honesty.

their Foolish Insincerity; *and to take care that their Thoughts and Actions be all of a piece?*

Lastly, What Christian heart can be so Insensible of GOD's *Noble Kindness and Bounty as not to* love *God with the* whole Bent *of his* Will, *who desires no more of us to make us* Eternally Happy, *but that we would pursue our* own *True Interest, and* love above all things *our Eternal Happiness*, Himself? *Who is ready to pardon all our Sins at the first asking, if we heartily, sincerely and penitently ask it? Who is ready to help us forward every step we take in Virtue, if we be but willing to help our selves, and humbly beg his Assistance. How can that Man pretend to love any* thing, *who loves not Him in whom are* all Things? *Or to love* Himself, *if he loves not his own* only True Happiness?

Especially, to *love God*, who is our *True Good*, and *Only Happiness*, as we ought; both for what he is *in Himself*, and what he is *to us.*

These most efficacious Motives to the Best Virtues the Consideration of the Divine Attributes *does plentifully afford us, besides what the Imitation of His* Moral Attributes *give us; which will make us* Perfect as He is Perfect, *and by Transforming us into His Likeness here, raise us to be* Perfectly Like *Him, and, in some sort*, Deifie *us hereafter.* Cum apparuerit, similes erimus; quoniam videbimus, eum sicuti est. *Joan. Ep.* 1. *Ch.* 3. *V.* 2.

The Imitation of GOD's *Moral Attributes*, are also, a most Effectual Means to *perfect* us in all sorts of *Virtue.*

Transf-

Transnatural Philosophy: OR, METAPHYSICKS.

BOOK IV.

Of the several OPERATIONS *of Things; and of the* Manner (*in common*) How *the* First Being *administers His World.*

1. ALL Power of *Operating* or *Acting* springs *immediately* from the Existence of the Thing; or (which is the same) from the Thing as it *Exists*. For, since the *Essence*, precisely consider'd, is only a *Power to Exist*; and what is only a Power to Exist, *is not*; and no *Operation* can proceed from what, according to it's own precise Nature or Notion, *is not*. It follows, that all

All Action *springs immediately from the* Existence *of the Cause.*

Power of Operating or *Acting* must proceed from the *Exiſtence* of the Thing, or from the Thing *as it Exiſts*.

2. Therefore, the Power of Operating *thus* or *this* particularly, or from which it has ſuch or ſuch a *Power* of Operating, ſprings from the Thing as it *is ſuch*, or *ſuch*; or, as it is *this* or *that Sort* of Thing. This is Evident from the Former, *additis addendis*. Beſides, were not this ſo, *Every* Thing might do *Any* Thing, which is againſt our Conſtant Experience.

And the Acting in ſuch a manner, ſprings from the Things being of ſuch a Nature *or* Eſſence.

3. Therefore all Power of Operating, as 'tis *ſuch* an Operation, proceeds from the *Eſſence* of the Thing. Becauſe the *Eſſence* is that which conſtitutes it formally *ſuch* or *ſuch* a Sort of Thing.

Therefore the Power of Operation, as 'tis ſuch, *is reſunded into the* Eſſence.

4. Therefore all *Cauſality* whatever is the Imparting or Communicating ſomething, or ſomewhat, that is in the Cauſe. For, ſince every Effect is *Determinate*, that is, *ſuch* or *ſuch*; and, is made *ſuch* by ſuch an Operation; and the Operation is *ſuch*, becauſe (by §. 3.) it proceeds from *ſuch* an *Eſſence*, it follows, that the Operation carries forward *that* Reſpect, or Formality, by which the Cauſe was denominated *ſuch*, and *imparts* or *communicates* it to the *Effect* or to the *Subject* on which it works; ſo that the *Power* of imparting it, 'tis *ſuch*, or of determining it, is taken from the *Eſſence*, which is *ſuch it ſelf*; and the Power

Therefore all Cauſality *is the* Imparting *ſomewhat to the* Patient *which was, ſome way or other,* in *the* Cauſe *or* Agent.

Acting

Actually Imparting it, which we call it's *Efficiency*, ſprings from the *Exiſtence*; which (as it were) *ſtamps* or *imprints* ſomewhat which is found in the Eſſence, upon the *Patient*; according to that Maxim, *Operatio ſequitur Eſſe.*

5. Hence *Motion*, according to it's *common* Notion preciſely, ſerves only to *apply* cloſely the Agent to the Patient; This is Evident, becauſe it has been now demonſtrated, that the whole *Power* or *Virtue* of the Cauſe, enabling it to make the Effect *ſuch*, or to make it actually any Effect *at all*, is taken from the *Eſſence* and the *Exiſtence.*

Hence Motion, *only* Applies *the Agent to the Patient.*

6. The Firſt Operation among Bodies is *Diviſion*: For, ſince *Quantity* is the *moſt Common* Affection of *All Bodies*, that is, of Body in *common*; That Operation on Bodies muſt be the *Firſt* that works upon Quantity *as Quantity.* Wherefore, ſince it has been Demonſtrated, that Quantity (as it is in Nature, or grounds Natural Action and Paſſion) is *Diviſibility*, or a Power to be Divided; that Natural Operation, or Action, muſt be the *Firſt* which puts in *Act* that *Power* of being Divided, or is exercis'd upon *Diviſibility* as ſuch. But this (as appears from the very terms) is *Diviſion.* Therefore the Firſt Operation among Bodies is *Diviſion.* Moreover, ſince it is not probable there ſhould be now-adays any other Bodies but *Mixts*; and *Mixture* could only be made by *Diviſion* of the *Rare* Bodies made by *Denſe* ones; it follows, that in this regard alſo the *Firſt* Operation of one Body upon another muſt be *Diviſion.*

The Firſt Operation *among Bodies is* DIVISION.

7. The next immediate Operations of one Body upon another, are those two *Simple Motions*, call'd *Pulsus* and *Tractus*; or *Impulse* and *Attraction*: For, since, when one Body acts upon another, it must either *Divide* that Other, or *not-Divide it*; and *Division* evidently produces the Former Effect, and *Impulse* and *Attraction* the Later; 'tis manifest, that the *Next*, or rather (they being contradictorily Distinct,) the *Only* remaining Immediate Operations of one Body on another are *Impulse* and *Attraction*; neither of which (as is Evident) do *divide* the Body they work upon. Again, since all Operation of one Body upon another is perform'd by Local Motion; and all Simple, or *meer* Motion must either be *towards* or *fromwards* the other Body; and therefore, in case it do *not divide* it, must tend to *drive* it *before* it, or *draw* it *after* it: 'Tis manifest that these two Operations of *Impulse* and *Attraction* are the only-remaining immediate Operations of one Body on another.

The next Operations are IMPULSE *and* ATTRACTION.

8. The Reason of these two Operations cannot be fetcht from *Physical* Principles, but from Metaphysicks. For, since the reason of this Attraction cannot be any *Physical Quality*, such as are Glutinousness, Tenaciousness, *&c.* because these are found only in a few Bodies, whereas these Operations have their Effect on All: Nor can the Operation of *Impulse* be refunded into the Primary Qualities either of Rarity and Density; in regard we find they have *Equal* Effect on *Rare* Bodies as on *Dense* ones; much

The Reason of which Operations cannot be fetcht from Physical Principles, *but from* Metaphysicks.

much leſs, for the ſame reaſon, can this proceed from any *Occult* Qualities, (as they call them) by virtue of which, ſome *one* Body flies from *another* out of *Antipathy*, or out of *Sympathy* follows it, (as happens in ſome *particular* Bodies,) becauſe, it was ſaid, this happens in *All* Bodies *whatever*: 'Tis manifeſt, that the true Cauſe of theſe Operations muſt be fetcht from a *Higher* Cauſe than any *Phyſical* Principles can reach; and, therefore, it muſt be fetcht from *Metaphyſicks*.

Not in Metaphyſicks from the Matter and Form.

9. Nor can they proceed from the Metaphyſical Notion or Natures of *Matter* and *Form*. For both thoſe Notions are *terminated* in compounding an Individual Body, and rendring it *Capable of Exiſting*, or an *Ens*; and therefore they formally and properly reſpect *Being* only: Which is a Different Effect from that in Queſtion.

But from the Eſſence or Nature of the Common Modification of Matter, Quantity.

10. Wherefore the true Reaſon of theſe two Operations muſt be drawn, as from it's Ground, from the Common *Eſſence* of the First Affection of Natural Entities or Bodies, which is *QUANTITY*. For, ſince theſe Operations of *Impelling* and Attracting, are, as Experience teaches, Common to *All* Bodies, or to Body in Common; they muſt be refunded in the *moſt Common* Affection that can belong to Body; that is, from *Quantity*. And, ſince they cannot proceed from thoſe *particular* Modifications of *Quantity*, ſuch as are all Phyſical Qualities; nor yet from the *Matter* and *Form* which compound thoſe Bodies; they muſt neceſſarily be refunded into the

Essence it self of *Quantity* in Common; or into such *Properties* of it as are most neerly ally'd to it's *Essence*; or, rather, are diverse Respects or Considerations of it.

This Disputable Point fully Clear'd.

11. To clear this Point more fully, I Discourse thus. *Ens*, and consequently, *Unum*, are *Transcendents*; and, are apply'd to *all* the Ten Predicaments, or *Common* Heads of our Natural Notions: And yet *so*, that they are *Properly*, or in their *First Signification*, predicated only of *Substance* or *Thing*; and of the rest, *Improperly*, *Analogically* or *Secondarily*; as is demonstrated, *Method to Science*, B. 1. Lect. 4. §§. 1. and 2. and is even known by the Goodness of Nature, and the Common Use of Human Language, to the Rude Vulgar; as is shown there, §. 4. &c. Pag. 39. However, they have their *Analogical Essences*; and, as their Notions are *distinct*, so we can discourse of each of them as distinctly, as we can of Distinct *Substances*, and perhaps more. Moreover, these words [*Ens*] and [*Unum*,] are spoken of *no Two* of those Heads *Univocally*, or in the *same* Signification: For, were it so, *Ens* would be a Proper *Genus* to those Two, and so those Two ought to be put in one and the *same* Predicament; which is against Common Sense; as will appear to any meanest Considerer who reflects on the Distinction of the Predicaments, and the vast difference of their respective Notions. And, who sees not how impossible it is that the meaning of *Unum* or *One*, according to *Where*, *Place* or *Habit*, should have the *same Common* Notion with *One* according to *Substance*, *Quality*, *Relation*,

Relation, or any of the Others? These Grounds laid, the Question now is, What is the Analogical Entity or Unity peculiar and Proper to *Quantity* as Distinct from the rest? What we affirm is, that since we see that those Entities which are not actually *Divided*, are only *Capable to be Divided*; and this by reason of their *Quantity*, and not of their Substance, Quality, or any other Respect; therefore the Notion or *Essence* of *Quantity* is *Divisibility*. And let it be noted, that we speak not here of Quantity according to a *Mathematical* Consideration, but according to a Physical one; or as it is the Cause of *Natural Action* or *Passion*, and affects it's Subject accordingly. Now *Divisibility*, or a *Capacity* to be Divided, excludes being *Actually Divided* already: Wherefore since what's Actually Divided is made *more* according to it's Quantity, or more *Quanta*, what's only *Divisible*, is, *eo ipso*, *One* in Quantity. Wherefore, since, if *any two* Bodies in Nature were *Discontinu'd*, they would be *Actually Divided* according to the Notion of Quantity; It follows, that the *Unity*, peculiar to Quantity is *Continuity*. Wherefore, all the Bodies in the World, having Quantity in them, must have *Divisibility* in them which is the *Essence* of Quantity; and, consequently, they must have *Continuity* in them, which is its Proper *Unity*: Which shows, that all Quantitative things having essentially *Continuity* in them, or, which is the same, *Coherence* of their Parts; it follows, that they must as necessarily *cohere*, as it is, that what has *Coherence* of parts in it, it's parts must *cohere*; or which is the same, *What Coheres*, does *Cohere*. And yet what a puzzle has it cost diverse Great Wits to find out a reason

for the *Coherence* of the parts of Quantity; while they sought in *Physical* Causes where it was not to be found, and not in *Metaphysicks*, which discoursing of the *Essences* of Things, demonstrates it *ab altissimis Causis*, and gives it ascertain'd to their Hands? For the self-same reason, all *Vacuum* within the World, which is evidently *Discontinuity* of Quantity, or a *Chasm* or *Interruption* of it, is Demonstrated Impossible and Contradictory; and amounts to these Propositions, when resolv'd into it's Proper Principles, viz. *Continuity is not Continuity*; *Quantity is not Quantity*: *Quantitative Unity is Quantitative Plurality*, &c. When the *Natures* or *Essences* of Things are not attended to, and thence become *Violated*, the Genuine Consequences of such Discourses must necessarily be *open Contradictions*. In vain then do Ingenious Men endeavour to *torture* Nature by Suckers in Pumps, and such Inventions, to find out a *Vacuum*. The Essences of every Thing, and of every Mode of Thing, are Establisht by the First Being; and sooner may all Nature be torn into Atoms, than they can cease *to be what they are*. To proceed,

Hence is seen particularly the reason of Attraction.

12. Hence is shown the reason also of *Attraction*; and why, when one Body is mov'd *fromwards* Another, that other must follow; otherwise, (except in the Case to be mention'd, §. 13.) that other would become *Discontinu'd*; which, as was said, involves a Contradiction. And, from the same Ground follows the necessity of some *Impulse*, when one is mov'd *towards* Another. For *Quantity* or *Divisibility* cannot be in a Subject without

without rendring it *Divisible*: Nor could it be divisible, unless it's Potential Parts were *out of*, and not *within* one Another, which we call *Penetrated*; that so there might be space enough for the *Dividing* Body to come *between* it's parts; in which Division formally consists: Nor could this be, if the parts of Quantity were *Penetrated*, and not *Extended*. Whence follows, that it must, if the Motion continues, be *Impell'd* or Driven forwards.

13. Notwithstanding, every Impulse does, to some degree, *Condense* the *Impell'd* Body; and every *Attraction* does to some degree *Rarifie* that which is *Attracted*; at least *at first*. For, since there can be no *Action* in Nature without it's *Proper* or Formal *Effect*; or can any Agent work upon Body, but according to such or such a precise Respect, in which 'tis *Passive*; and there are manifestly Two Operations or Actions in Nature, call'd *Impelling* and *Attracting*; and these have their Formal Effects upon *Quantity*; and all Effects upon Quantity must either be upon the *Parts* of it, as has been shown, from §. 6. to §. 13. or else according to its *Differences*, that is, on Bodies, as they are *more* or *less* Divisible; or, as they are *Rare* or *Dense*: It follows, that whenever any *Impellent* or *Attracting* Body acts upon another, it will first *Compress* and *Condense* its parts, or *Dilate* and *Rarifie* them; till the Motion being communicated through the Whole, it *drives forwards* or *draws after* it the whole Intire Body it works upon. That the Effect of *Impulse* and *Attraction* are Formally on *Quantity*, or on Body

Every Impulse *does at first* Condense; *and every* Attraction, Rarefies.

as

as it is *Quantitative*, and not as it is *Substance*, or affected with any *other* Mode, is demonstrated in the Appendix to my *Method to Science*, §. 25.

All these Operations are either perform'd by Local Motion, *or* concomitantly *with it.*

14. All these Operations are either perform'd by *Local Motion*, or concomitantly with it. For, *Division*, or the Sliding of the parts of the Dividing Body between the parts of the Body *Divided*, (which is formally *Division*,) is most manifestly *Local Motion*. Also, the *Impelling* another Body before it, or *Drawing* them after it, is clearly to make them *change Place*, or *move Locally*: And the same must be said of *Rarefaction* and *Condensation*; which *dilate* the Body so as to take up a *Greater* Place, or *Shrink* it into a *Lesser*; which is, in some Degree, to *change Place*.

All Motion comes at first from the Angelical *Nature.*

15. All Motion comes at first from the Angelical Nature. This has been Demonstrated, B. 2. Ch. 2. §§. 4, 5. and *Method to Science*, pag. 299. *Thesis* IV. *Ideæ Cartesianæ*, p. 44. §. 31. and *Raillery Defeated*, §. 43. In which places this Demonstration is maintain'd and enforced. And it is further shown agreeable to Reason. For, since on the one side, all *Action* in Nature (abating the formality of connotating or respecting the Agent) is the same as *Motion*, and therefore must proceed from some *Act*, or such a Thing as has the Nature of *Act* in it; and Angels are *Pure Acts*; and, consequently, more able to *Act* than Bodies are; they are, therefore, in this regard, fit *Agents* to produce *Action* or *Motion*; especially, since (as is seen

2. Ch. 2. §. 8.) they contain all *Body*, and, consequently, every Mode or Virtue of Body in them. On the other side, since Motion in its precise Nature, or, as distinguisht from its *Subject*, is the most approaching to *Non-Entity* and *Non-Existence* of any Notion we have, (as is shown in my *Metaph.* B. 1. Sect. 8. §. 2.) and, for that Reason, cannot proceed immediately from GOD, who is *Eternal EXISTENCE*; it follows, that *tho'* it be such an Imperfect Effect, it may yet proceed congruously enough from an *Angel*; who, he being a *Creature*, and as such, having no Prerogative in this regard over his Fellow-Creatures; has *Nothingness*, (as of Himself) or *Non-Existence*, inherent in his very Being, which fit him in every regard to be the most Proper *Immediate* Cause of Motion. Lastly, 'tis a *most senseless opinion*, to think that GOD, as the *Cartesians* hold, gives all Created Causes their *Being*, and endows them with *Faculties* and *Powers* to perform such or such *Operations*, and yet will not permit them to *perform* them, but does all the *lowest* and *meanest* Effects immediately by *Himself*; which is at once Derogatory to GOD's Supreme Majesty, and makes those *Powers* themselves *Useless*, *Fruitaneous*, and *Good for Nothing*; which is against the Metaphysical *Bonity* or *Goodness*, which is a Property of their *Entity*; as has been shown, B. 1. Ch. 2. §. 11, 12, 13.

16. All Motion is a Perpetual *Novelty*, or a continu'd *New Effect*. For, since no Succeeding part of Motion *is*, while the foregoing ones *are passing*; nor can, possibly, be any of those parts which went *before*; it follows that each of them is made *a-new*, or is a *New Effect*. *Every part of Motion is a New* Effect.

17. There-

17. Therefore Motion requires a *Continual* Influx of the Moving Cause. For, since no part of Motion can be *of it self*; and every part of it is a Distinct or *New* Effect; also, since to move a thing *thus far* is not to move it *further*; and the same reason holds *all along* thorow the whole Course of Motion: It must needs require *continually* either a *New Cause*, or a *Continually New* Effort of the same Moving Cause, to produce its *Continuance*, otherwise it might cease in any part of it's Flux, were it not still *help't forward*.

Therefore it requires a Continual Influx of the Moving Cause.

18. This Continuance of Motion is perform'd by the Operation of some *Chief* Angel incessantly *Rarefying* the Matter of the Solar Bodies; and consequently, darting out it's Rays of Light, or Fire, to those Bulks of Matter which are within it's Influence. For, since this Continual Rarefaction forces the preceeding Particles or Rays to *fly forwards* to make place for the succeeding ones; and this with a quickness proportionable to the Penetrativeness or Tenuity of those Particles which is Inconceiveably such; and these affecting and piercing, by degrees, more Solid Bodies, do set all their several parts a playing, according to their respective Natures, from which must necessarily ensue the several *Motions* of *Division*, *Impulse*, *Attraction*, and consequently of *Rarefaction* and *Condensation*, which are the Parents of all other more particular Operations; from which, as even Experience tells us, do proceed all the *Effects* in Nature: It follows, that this Continual Rarefaction

This Moving Cause is some Chief Angel Rarefying the Matter of the Solar Bodies.

tion of the Solar Matter is the Cauſe of the continuance of all our Motion. As Experience (I ſay,) alſo teaches us in the Change of the Seaſons of the year; whence Common Reaſon aſſures us, that ſhould that Angelical Operation ceaſe for ſome conſiderable time, all the Earth would be nothing but a frozen, unactive and unmoveable Maſs.

19. Angels are *Pre-mov'd* by the *Firſt Being* to move the Material World, even in the leaſt Atome or Circumſtance of it, in ſuch a Manner as is moſt Agreeable to his Eternal and Immutable Decrees. For, ſince it belongs to Infinite Wiſdom to adminiſter the whole Creation, or the Univerſality of his Creatures, according to the Wiſeſt and Beſt Manner; and the Managery of the Material World is carry'd on by *Motion*; and Motion is effected by Angels as its Immediate Cauſes; and Angels are Intelligent Beings, which act by Knowledge, and are *Premov'd* or *Determin'd* to act by *Motives*; and the Beſt Motives to make Faithful Servants act, is to *Know* their Maſter's Will; Nor could they *know* his Will, or his moſt *hidden* and Inſcrutable Decrees by which they were to ſquare their Actions, unleſs GOD had ſome way or other *Manifeſted* them: It follows, that theſe Manifeſtations of his Divine Pleaſure are the *Proper Motives* to them to move and order all Material Nature as He had Decreed. Which, (this Order of the World being the *Beſt*,) reaches to the moſt *Minute* Parts and *Leaſt* Circumſtances of it.

Angels are Premov'd or Directed by GOD to move Matter, as is moſt ſuitable to His Eternal Decrees.

20. The

20. The First or Chief Bodies, thus mov'd by Angels, do in their manner *Premove*, that is, *Determine* and *Continue* the Motion given them at first by the Angelical Nature. For, since an Instrument is *Movens Motum*, or such a thing as being Mov'd by another has a power to produce immediately the Effect it is Design'd for; and 'tis evident from what's said above, that Bodies have a Power in them to *Divide*, *Impel*, *Attract*, and thence to *Rarifie* and *Condense* others, as *Immediate* Agents; 'Tis manifest, that by the *First* of these Effects, the *Bulk*, *Figure*, *Situation*, and consequently the *Mixture* or *Texture* of the Component Parts of the *other* Bodies, which they do thus move are made; and from the other motions their *Intrinsecal* Temperament, or the *Rarity* and *Density* of those Parts proceeds: All which being Determinate Effects, proceeding from Bodies as their Immediate Movers; 'Tis Evident, that this Determination and Continuance of Motion springs immediately from the Motion of the next precedent Body, which by its Motion *premoves*, and determines the Motion of the following ones.

The First mov'd Bodies do Determine and Continue the Motion of the rest.

21. Hence, Angels, and the Bodies they move, do, as Second Causes, Immediately Determine the *Individuation* of all Bodies whatever. For, since the Complexion of Accidents is the Essential Form, which by *distinguishing* it from all others, does constitute every Individual Body, by making it to be Determinately or Individually *This*, as has has been prov'd,

Hence Angels, and the Bodies they Move, do, as Second Causes, determine the Individuation of all New-made Bodies.

…w'd, B. 1. Ch. 2. and, consequently, renders … *Capable* of *Existence*, or an *Ens*; and this Complexion of Accidents is chiefly caus'd by the putting together *Rare* and *Dense* Parts in such a Proportion; and the Bulk, Figure and Situation of those Parts do concur also, and help in their way, to *form* it into such a Constant or Coherent *Ens*, and to distinguish it from others; and all these are *immediately* produced by the Operations mention'd in the foregoing §. which are caus'd by Angels as *Moving* Bodies, and by the Bodies themselves, as the Instrument of Intelligences, or as *Moved* by them: 'Tis evinced, that Angels and Bodies, as *Second* Causes, are the Immediate Determiners of the Individuation of all new-made Bodies whatever.

But 'tis beyond their Power to give Existence.

22. 'Tis beyond the Power of those Second Causes to give *Existence* to the least Body in Nature. For, since by §. 2. the Nature or Quality of the Operation follows from the Nature or Quality of the Agent, and (as will be seen shortly) is finally refunded into the *Essence* of the Cause whence it springs; and none of those Things call'd *Bodies*, nor yet *Angels* which move them, have Existence in their *Essence*, but are meerly *Capable of Being*, and, as far as is of themselves, may *not-be*; it follows, that however they may by their Operation impart to the new-made Ens, *Motion*, *Rarity*, *Density*, or other such Effects as either were *Essential* to them or sprung out of their *Essence*; yet they could never communicate to them *Existence*, this being *Extrinsecal* and *Accidental* to them, and of an Excellency

cellency incomparably *above* or *beyond* their Essence, as much as the Notion of *Act* or *Actual Being* is above that of meer *Power*, or *Possibility of Being*, which is beyond all Proportion.

Which therefore is peculiar only to GOD.

23. Therefore it can belong only to GOD, the First Cause, to give Actual Being or *Existence*, because only his Nature is *Essentially* Existent.

As also to Conserve *things in Being.*

24. Therefore for the same reason it belongs to *Him*, and to Him *only*, to *Conserve* them in Being. For, since the reason, (as far as is on His part) why His Goodness gave them Being at *first*, was because they were *Determinate Entia* or *Individua*; and only *Capable of Being*, and *wanted* it; and they are still, for every moment afterwards, *Entia* or *Capable of Being*, and, as far as is of themselves, may, for every moment, *not-be*; it follows, that for the same reason for which He *gave* them Being at first, it belongs to Him still to *conserve* it. And that *none else* can support them in Being is hence Evident; because all Creatures (they being of their own Nature meerly *capable to be*) do want a Support *themselves*: Besides that *Actual Being*, even when Creatures have it, is *Extrinsecal* to their *Essences*, from which only the Nature or Quality of the Effect proceeds, by §§. 2, 3, 4.

And to give to a Nobler *Essence a* Nobler *Existence.*

25. For the same Reason, if the Thing be *Nobler*, that is, fit for *more*, or Nobler Operations, a Nobler Existence must be given it, else a Contradiction would follow, *viz.* that

that *That* Thing *would be otherwise than it should be*, and consequently, *otherwise than 'tis Capable to be*; which is a Contradiction.

26. For the same Reason, if Matter, rais'd to it's highest pitch, come to be so dispos'd, that it requires a Form of a *higher*, or *Spiritual*, Nature, that Capacity is Supply'd by the First Being, according to the Exigency of that Matter; and a *Form* of a *Spiritual* Nature, or a *Soul*, will be in it. And, because Matter and Form compound an *Ens*, or a Thing *Capable of Existence*; therefore, at the same instant, an *Existence* suitable to *both* those Natures, (that is, Corporeo-Spiritual) will (by §. 25.) be given it by GOD's Redundant Goodness and Steady Emanation of Being.

For the same Reason a Spiritual Form *will be given to Matter connaturally Dispos'd for it.*

27. For the same Reason also, even in Spiritual and Supernatural Endowments, those who are Dispos'd by an Ardent Desire of them, and apply to the Giver of them by Fervent and Frequent Acts of their Will, relying with perfect Confidence on his Ungrudging Bounty, may be Infallibly sure to receive them. Which is the greatest Comfort and Encouragement to Weak and Well-meaning Souls; and debars reckless and wicked Sinners from all hope of Excuse; since there had needed no more to make them *Virtuous Saints*, than only to have ask'd it with Humility, Faith, and Perseverance.

The same holds also in Supernatural Gifts, which, are also carried on by Dispositions.

28. For the ſame Reaſon, GOD, who is *Self-Exiſtence*, and therefore Infinitely Perfect, cannot be the Cauſe of any *Defect*; whether it be *Natural*, or *Moral* which we call *Sin*; but ſuch Defects are refunded into the *Incapacity* of Creatures that were to *receive* theſe farther Perfections, or into their *Defectiveneſs* in *Operating*; Much leſs can he be the Cauſe of the *Greateſt*, or rather *Total* Defect, [*Not-being*.]

Hence GOD is not the Cauſe of any Defect, *much leſs of* Sin, *or* not-Being.

29. Hence is ſeen, that all the ſeveral ſorts of *Operations* that are, have been, or can be, are finally refunded into the *Eſſences* of the Things that operate. For the *Operation* muſt be ſuch as the *Power* to operate is, nor can be *at all* without it; for, otherwiſe, a Thing might do what it has no Power to do; that is, *might do* what it *cannot do*. And the *Power* of Acting is ſuch as the *Eſſence* is; and among Creatures, ſprings from It as it *Root*, being a *Property* of it. To ſhow this particularly: The Operation of *Attraction*, is grounded on the *Unity* (that is the *Eſſence*) of Quantity, which is *Continuity*. The Operation of *Impulſe* ſprings from the *Impenetrability* of Quantitative Parts, which is either the Nature of *Diviſibility*, (or Quantity) or elſe next a kin to it; as is ſhown above, §. 12. The Operations of *Rarefaction* and *Condenſation*, (by §. 13.) clearly ariſe from the *former*; and therefore from the *Eſſence* of the *ſame* Cauſe on which thoſe Former Operations were grounded. The *Firſt Motion* or

How all theſe Sorts of Operations *do ſpring from the Reſpective* Eſſences.

Action

tion of all Bodies, and the Continuance of them, is refunded into the *Essence* of *Angels*; which, on the one side, being *Pure Acts*, are the next Agents to be the Origin of *Action*, which is done by *Motion*: On the other side, having nothing of *Actual Being* or *Existence* in their Nature, they can *only* produce that *Inferiour* Effect, call'd *Motion*, in such Beings as are below them. Lastly, the Operation of *Creating*, or Giving *Actual Being*, springs peculiarly from the Essence of the *First Being*, which is *Self-Existence*. By which is seen, (without need of particularizing) how *Wisely* the *FIRST BEING* administers His World, by Reserving to Himself to be the *Immediate* Cause of the *Noblest* Effect, and most resembling Him [*Existence*;] and appointing his Underlings and Journeymen the *Angels* to move every part of the Material World according to their respective Natures. By which means the well-compacted Frame and Course of Nature hangs together by the Indissoluble Connexion of *Proper* Causes with their *Proper* Effects. And, since all the Exact Knowledge, or Science, we have, is built on this; His Creative Wisdom does by *this* Means give Knowledge to those Cognoscitive Creatures, which because they are not Pure Acts, and, consequently, have not Knowledge due to them by their Creation; are to *Acquire* it here from Natural Objects affecting their Soul by means of their Senses, and by Reflexion on the Notions they imprint.

30. From what has been prov'd hitherto, it has been demonstrated, how our Great and Wise *GOD* does all that is *Good*, or has *Being* in it, *in all things*. For, they have their *Essences* from the *Ideas* in his Divine Understanding; and their *Existences* by his Peculiar and Immediate Act of *Creation*: He still *conserves* their Essence in Being, by the same Continued Action; and, at the same time, all their *Faculties* and *Powers*, by which they act on one another. He puts them forwards to *exercise* those several Faculties, and *actually* to produce their Operations on one another, according to their Natures, by *Motion* which is given them by his Chief Officers in administring the World, *Angels*; and *continues* their Motions and Operations by their Incessant *perpetuating* of that Motion. So that both their *Essences*, their *Actual Being*, their *Power* to act, their *Exercise* of that Power; and, consequently, *whatever* belongs to the *Action it self*, as far as it is *Positive*, or has *Entity* and *Goodness* in it, (and, amongst the rest, the Determination of our Will to what's Good and Virtuous) do all of them Entirely *depend* on GOD, and are *Deriv'd* from Him. ——*Ipsi Honor & Gloria in Jæcula Jæculorum.* Amen.

That GOD *does* all *that's* Good *in* All; *and in what* Manner, *and by what* Means.

MEDI-

MEDITATION.

That GOD's Ordinary Providence carries on the Course of Nature by *Proper Causes*, still producing *Proper Effects*, Demonstrated, *à priori*.

THe Essences *of Things, which give all Bodies their several Sorts of Operation being esta-* by GOD; *and* Vacuum *being* Impossible *from the* Conti- *of Quantity, which is it's* of Unity, *or* Entity; *It fol-* *that all the Bodies of the* *terial World do immediately* con- upon, *or* touch *one another*; *therefore being* set on work, *pusht forward by* Motion, *which given and continu'd to them by* Angelical *Nature, they must necessarily* affect, *or* work upon, *one another*; *and this according to their* Essences; *or, (as we express it in Philosophical Language)* Proper Causes must still produce Effects. *And, seeing this Reason holds in* all *bodies whatever, since the Creation was* finisht *and Natural Causes begun to* move *in a* Regular *Order*; *consequently the whole Course of Nature (to show and explain which is the Work of a Natural Philosopher) consists in the Production of such* Effects *as are* Proper *and suteable to the Genius of their* Causes.

Thus is the Providence of our Great GOD, administring the World after the Wisest Manner, *Demonstrated* a Priori. Confirm'd, Because, otherwise Mankind could not possibly have *any Science*;

And, that this way of Governing the Material World does most become the Divine Wisdom *appears hence, that (as was lately said) all our*

Acquir'd Wiſdom *in Natural things, or all our Science, is entirely grounded on our Knowing* this *Connexion of* ſuch *Cauſes with* ſuch *Effects*; *inſomuch, that all Mankind would be a pack of* Ignorant *Fools, if the Conſequence of* theſe later *from the* former *were not* certainly *eſtabliſht*; *ſince, in that caſe, they could never know* what *things they were to make uſe of, to compaſs* any Effect *they intended*; *nor know what to* eſchew, *and what to* purſue: *No Proportion of any Means to the End being Poſſible to be known, in caſe ſuch* Determinate Cauſes *were not apt to produce ſuch* Determinate *and* Proper *Effects*; *or, (which is the ſame) if every thing did not* Act as it is, *but that* Any *thing might* do, *or* not do, Any *thing.*

not know what to do in their ordinary Actions.

Nor is this Connected Tenour of managing the Material World by Proper Cauſes and Effects leſs Evident a poſteriori. *For, let us pitch our thought upon* any one Effect *done* at preſent; *and, let it be the* Greateſt, *or the* moſt Inconſiderable *one, (as it may ſeem to us;) for this alters not the caſe: Plaineſt Reaſon will tell us, that either it had* ſome Cauſe, *or it had* none. *If it had* none, *and yet* is; *it muſt have been* Self-Exiſtent: *Which is both againſt* Experience, *for we ſee it* lately produced; *and againſt our* Reaſon *too; becauſe to be* Self-Exiſtent *is an Incommunicable Attribute of the* DEITY. *If it* had *a Cauſe, then that Cauſe was either* Indifferent *to produce* this *or any* other *Effect*; *in which caſe it could produce* Nothing; *ſince* Ex indifferenti nihil ſequitur: *Beſides, every Effect (whether it be a* Thing, *or a* Mod-

The ſame Great Truth Demonſtrated *a poſteriori.*

of Thing) is Determinate; *for whatever* is *produc'd, is, and whatever* is *is* Determinate, *since nothing in* common *can* be; *and an* Indeterminate Cauſe *cannot produce an* Determinate *Effect*; *for in that Suppoſition it would work* contradictorily to it's ſelf. *It muſt then be* Determinately *apt, or* Proper, *to produce* this kind *of Effect, and* no other. *This* Effect *was therefore put becauſe there was ſuch a* Determinate *or* Proper Cauſe *to produce it. This ſeen, let us make the ſame Diſcourſe concerning that which was the* Proper Cauſe, *as we did now concerning its Effect now mention'd; and ſo, of all the Antecedent Cauſes in the World, ſince Time firſt ſtarted into Motion. Each of them* Exiſted, *or* was, *in it's Seaſon; None of them could exiſt* of themſelves; *therefore each of them had a* Cauſe; *and that, by our former Diſcourſe, a* Determinate *or* Proper *one. Nothing therefore is, or can be, more* Demonſtrable, *nor more immediately reducible to* Self-Evidence, *than it is, that the whole Courſe of Nature is carry'd on by* Proper Cauſes *and* Proper Effects.

This Conſideration made that Great Ariſtotelian, *and truly Chriſtian Philoſopher,* Boetius, *begin his Devout Rapture in theſe Words,* [O, qui perpetua Mundum Ratione gubernas!] *The whole Current of our* Reaſon *runs upon this Ground, and proceeds every ſtep in this beaten Track, that every* Cauſe *produces* ſuch Effects *as are Agreeable and* Proper *to its peculiar Nature; and this* perpetually, *or thro' the* whole Courſe *of the World. For were the Line of Cauſality interrupted by* Chaſms *and* Interſtices, *our Reaſon would be at an utter Loſs. This it was alſo which made that Divine Writer, the*

Hence the Courſe of GOD's Work manſhip, the Fabrick of Nature, is *Cloſe* and *Indiſſoluble.*

Author of Eccleſiaſticus, *ſpeaking of the Manner in which the World is Adminiſter'd by the Divine Wiſdom, delivers his comprehenſive Thoughts in theſe Emphatical Words*, [Attingit a fine in finem fortiter, & diſponit omnia ſuaviter: It reaches from the Beginning to the End, (*or carries it* quite thorow) Strongly; *for, what* ſtronger *than the Infrangible Chain of Cauſality, eſtabliſhs on this Great and Self-Evident Truth, that* Nothing can make it ſelf, *or* (*which is the ſame*) *Nothing that is only* Potential, *or meerly* in power *to work an Effect, can reduce it Self to* Act, *as to that Effect?* Or, *what* Diſpoſition *more* Sweet, *or farther from offering* Violence *to the Nature of any Cauſe, than 'tis to order that it ſhould work* connaturally, *or* Act as it is?

The *Epicurean* Tenet of CHANCE Governing the World is moſt *Abſurd* and *Senſeleſs*.

Notwithſtanding the Greateſt *and* Cleareſt Truths *can never want Enemies while there is* Errour *in the World; Nor will there ever want* Errour, *as long as Men, either careleſsly or wilfully, decline the* only Paths *that lead to* Truth; *which are, to* bottom *their Diſcourſe at firſt on* Evident Principles; *and to* Connect orderly *thoſe Notions which GOD, as Author of Nature, has given us by his Creatures. This Wiſeſt Conduct of the Divine Providence has two Capital Enemies: The one is the* Epicurean *Sect, and their Followers; who put all Effects to* light by CHANCE, *and, therefore, make CHANCE to be GOD's Competitour in Governing the World. The other is the* Stoicks, *who ſet up their more Ingenious, but equally Senſeleſs Doctrine of FATALITY. The Former of theſe are ſufficiently* confuted *by their laying* never a Principle; *but, inſtead of them, advancing the* Wildeſt Suppoſitions

that

that Witty Folly could ever have ſtumbled *upon*, viz. *An* Infinite Vacuum; *that is, an* Infinite Nothing: *An Infinite* Number *of Atomes, of Infinitely-various* Figures *falling* downwards perpetually; *only many of them, leſt they ſhould never over-take their fellows, took a Toy, Crab-like, to move* ſideways; *by which means clinging in* accidentally *with thoſe that mov'd* downwards *perpendicularly, they make ſeveral ſorts of Bodies; and, in proceſs of time, of thoſe ſeveral Bodies compound Earth, Stars, or whatever their Fancy pleaſes. Not one of theſe Principles they undertake to Evidence;* but groſly ſuppoſe, *and* kindly grant *them to themſelves. Tho' I dare undertake, that a hundred Cleareſt Demonſtrations may be brought againſt them, taking them all together; tho'* One *of them might ſuffice to ſweep down, at one bruſh, that whole* Cobweb *Scheme. But theſe Men beſt Confute themſelves.* Chance *bears in it's Notion* Inconſtancy; *and is quite* Oppoſite *to a* Continual *and* Settled *Method. I ask then, Is it by* Chance *that thoſe Atomes were* Self-Exiſtent, *as they pretend? Is it by* Chance, *that they were originally, or* of themſelves, *of ſo many various Figures; whence they became apt to link ſo commodiouſly with one another for* ſuch an End? *Was it by* Chance, *that they, or at leaſt the main Body of them mov'd* downwards, *and not* upwards, *and this* perpendicularly? *From what* determinate Points *in that* Nothing *which they call* Vacuum, *do they meaſure or rate the Perpendicularity of this Motion of theirs? Was it by* Chance, *that multitudes of them were ſo* carefully Wiſe *as to* run aſide; *leſt, otherwiſe, not overtaking their fellows, (for there can be no reaſon imaginable why one of them in a* Vacuum *ſhould move* faſter *than*

another)

another) *all this frame of Nature, which they fancy, ſhould be at an end? What made them* move at all? *Or what ail'd them that they could not* lie ſtill, *when nothing* impell'd *them? Certainly, this was a ſtrange* Chance *that was ſo* Conſtant, *and withal as* wiſely *Contriv'd for* Epicurus *his purpoſe as the* beſt *Deſign could* order *it. But the Truth is, they were* only *laid thus in* Epicurus *his own* Fancy; *nor could he make any thing hang together, but by poſturing them in order to an* End; *now this is the plain Notion of* Deſign; *which, ſince it could not proceed from meer* Matter, *ſprung from his own Invention; which he, to compleat the* Nonſenſe *of his* Voluntary *Hypotheſis, Nicknames* CHANCE.

This Point ſo neerly concerning the honour of the Worlds Great Governour, it may ſeem Strange that ſome Chriſtian Philoſophers ſhould retain ſome hankering after an Opinion *which is diametrically oppoſite to Providence. I cannot think the Learned and Pious* Gaſſendus, *while he receiv'd the Hypotheſis of* Epicurus, *and oppos'd* Ariſtotle, (*whom he did not underſtand, but apprehended ſome Modern Schoolmen gave us his True Senſe*;) *I ſay, I do not think he did believe what he writ, (much leſs that he held, any thing happen'd otherwiſe than by* GOD's *Providential* Determination) *but that he advanced that Scheme of Philoſophy as a* Trial of Skill, *and to ſhow his Great Wit; which it muſt be confeſt had few Equals.* Carteſius *had begun that Vaſt and Bold exploit of contriving* how the World ſhould be made; *and it bred an Emulation in* Gaſſendus *not to be behind him in ſuch a Daring and Noble Projection: Beſides, it was pardonable in an Author not to regard whether the Philoſophy he took to were* True *or* No, *who had the misfortune to be Sceptically inclin'd,*

and

and profeſt Nihil ſciri. *But, I was heartily troubled to find, by diſcourſing with an Eminent Writer, who had deſerv'd well of the World for his elaborate Book againſt Atheiſm; that tho' he acknowledg'd the Order of Cauſes in the main, he did notwithſtanding hold that* Chance *had the Chief hand in* many *particulars. To rectifie his Miſtake, I ſcribbled two Sheets of Paper, and read to him. Whether they had any Effect upon him, or hindred him from publiſhing any of that Nature, (for I perceiv'd he was then writing) I have not Light to know. Only I know this, that 'tis my Duty to uſe my beſt endeavour to vindicate the* Providence *of our Maker, and his* Wiſdom *in the Ordinary Adminiſtration of the World; and to ſhow, that He is the* Adequate *and* Sole *Governour of it, even to the leaſt Creature, or the leaſt imperceptible Atome.*

To come cloſer then; I ask, What is this Thing they call CHANCE? I hear a Word *indeed, which makes ſuch a* Sound *in my Ear, and I perceive too that thoſe who patronize it, have a blind Apprehenſion that it is a* [Thing,] *for they put it to* act, *and produce* Effects; *which* [Nothing] *cannot do. And yet,* what kind *of Thing can it be? Is it a* Body, *or a* Spirit? *If a Spirit, is it a* Created *one or an Angel, or is it* Increated? *If a* Body, *where* dwells *it in this habitable World? Is it a* Simple *Body, or a* Compound *one? Is it* Intelligent, *or* not-intelligent? *Again, by what* Virtue *or* Power *does it work it's* Effects, *and* how? *To none of theſe, I am ſure, a Pertinent Anſwer can ever be given; and yet it will haunt Men's Fancies, and bear a great part in their Diſcourſes, tho' not very many*

What *Chance* truly is.

have

have a Distinct Conception of what they mean by that Word. Truth is, 'tis a strange Error in many weak Speculaters that they are apt not only to fancy every New Conception *of ours to be a New Thing, but also that now and then they take* Meer Words *to be* Real Things. *Notwithstanding all that's here said, the word* [CHANCE] *must have some Signification; and my self must allow it, (nay all Mankind must do the same, since we do all of us use it,) and yet I do not, in holding this, recede at all from my former Doctrine. To look narrowly then into the meaning of this Word, I find, that all the Words we have, or can have, must either signifie our* Natural *Notions, or* Artificial ones; *as also, that* [Chance] *must express some* Natural *Notion, because the* Vulgar *use it; and 'tis the* Common Usage *of the word which gives it it's* Signification. *Let us see then in what Sense the Vulgar, so they be but moderately intelligent, do use that Word, and what they* can *mean by it. A Servant lets fall a Glass, and breaks it; a Tyle falls from a House and kills one who walks by in the Street; a Man climbing a Ladder falls down and breaks his Neck: Now all these are said to be done* [by Chance.] *But does any of these, who say so, hold, that there was* no Cause at all, *which made the Glass, the Tyle, or the Man fall. No certainly; for every Man of Common Sense holds, that no Effect can be without a Cause, and will deny that a Tyle or a Glass did move themselves. Their meaning then is, and they tell you they did not* fore-see, *or* fore-know, *that any of these would fall, being Attentive to some other Object or Business:* CHANCE *then is an* UNADVERTED *or* Unforeseen Cause; *for had they foreseen that such Causes, taking them*

all together would have brought thoſe Diſaſters, it had been Willfulneſs *and* Deſign *in them, to have come in the way of ſuch Miſchievous Cauſes; and* Deſign *is Oppoſite to the Notion of* Chance: *In this Senſe then Chriſtianity allows us to ſay, the* Chance, *or an* Unforeſeen Cauſe *wrought theſe Effects. But, ſince nothing is* Unforeſeen *to GOD, who* laid *and* order'd *all thoſe Cauſes; What is* Chance *to Us, is* Providence *if we regard* Him; *nor is there any Thing,* Diſtinct from Him, *call'd* Chance, *which has the leaſt hand in adminiſtring the World, but He is the* only Adequate *Governor of it.*

How groundleſsly ſome Chriſtian Philoſophers, the *Ideiſts*, do, *in part*, violate this *Beſt Method* of GOD's Ordinary Providence, now Demonſtrated.

'Tis not without ſome loathneſs I am forced to take notice, that ſome of our Modern *Ideiſts*, (tho' I hope with a good Intention) do violate this connected courſe of Cauſes and Effects, in which GOD's Ordinary Providence conſiſts. 'Whoever (as do the Carteſians) make all Second Cauſes which have Powers or Faculties given them to work ſuch Effects, to be Uſeleſs as to thoſe Effects, even as Inſtruments: Whoever puts on the Creature's ſide, only OCCASIONS, which they ſay are No Cauſes, for every Act of Knowledge Mankind has, and perhaps for every Effect in Nature: Whoever puts Determinate Ideas to be produced by Indeterminate, and therefore Improper Cauſes, as the Soul was before ſhe did elicit them (as they pretend) of her ſelf: Whoever puts ſuch Idea's Annext voluntarily to ſuch Motions which were not at all Like them, or No Cauſes of them; alledging gratis that GOD Wills it; Whoever maintains the Annexing of one Thing, or Mode of Being, to another

ther otherwiſe than by being the Proper Cauſe of it, does fall into the ſame ill-grounded Errour of interrupting the Courſe of GOD's Ordinary Providence by Second Cauſes, and deſtroys the Laws of Cauſality; *As has been over and over Demonſtrated, in my* Meæ Carteſianæ, Indicatio Tertia, *from* §. 30. *to* §. 50. *and in my* Solid Philoſophy Aſſerted, *Reflexion* 4. §. 3. *and* 5.

The Folly of the *Stoical* FATALITY confuted and exploded.

It will run in the Fancies of ſome leſs Intelligent Intelligent Readers, who take things at the firſt rebound, and paſs a peremptory Judgment on what they underſtand but by halves; that this Settled Order of Providence I here aſſert, does introduce a kind of Fatality *into the World. Now, if by the word* [*FATUM*] *they mean what is* Spoken *or* Decreed *by GOD, I muſt own the Poſition, and ſtand to it as clearly demonſtrated above: Which leads me to the* Other *ſort of the* Oppoſers *of Providence; I mean thoſe who maintain a* Stoical FATALITY; *a Tenet widely Different from* our *Theſis, or rather perfectly Contradictory to it. For* ours *proceeds upon a Continued Connexion of Natural Cauſes with Conſequent Effects which are Suteable and Agreeable to their Natures:* Theirs *regards* no *Influence of any Cauſes* at all; *but is built on the force of this Contradiction,* [*Either ſuch a thing* will be, *or* will not be.] *Wherefore, ſay they, ſince it inevitably follows, that* both *of theſe* cannot be True, *and yet* one *of them* muſt be True; *'tis a Folly to* endeavour *to avoid any Harm, or to purſue any* Good, *ſince out of the force of not-admitting Contradiction,* what will be, will be. *But this, tho' the* Wittier *of the two, is a* Pure Folly; *ſince, as Common Experience tells us, and Common*

Common Senſe aſſures us, nothing is done, *but by Means of* Cauſes, *nor* not-done, *but becauſe there* wanted Cauſes *able to do it: But they fancy to themſelves by the Words* [will be,] *and* [will not be,] *there is a certain kind of* Self-Exiſtence, *or* Non-Self-Exiſtence *in the* Futurity *of Events. Whereas none of them* has, *or* can have, *any* Exiſtence, *or* Non-Exiſtence *at all, but as they ſtand under* Determinate *Natural* Cauſes, *or no* Cauſes. *Whence, we, who know this to be ſo, are bound in Prudence to* endeavour, *as much as lies in us, to put* thoſe Cauſes, *if we would have the Effect follow. They forget too, that* We our ſelves *are part of the Rank of Cauſes; and that the uſing our own* Reaſon *in* chuſing *and* applying *thoſe other Cauſes, is the* Supreme *Superintendent Cauſe, and the very* Beſt *of all the reſt. They reflect not alſo, that ſince Future Effects* are not; *neither of thoſe Propoſitions they put and rely on, has any* Truth *in it* at all; *nor has the* Futurity *of it any* Certainty, *but as it ſtands under* Determinate *or* Proper *Cauſes which* will *produce that Effect, from which only it has Title to the name of* Future. *So that the Propoſition,* [*Such a thing* will be *or is* future] *is an imprudent ſaying, and not to be ſpoke by any Man of Senſe, unleſs he ſees the Cauſes will certainly* make it be. *Theſe Diſcourſers do therefore argue from a* Logical *Impoſſibility, found only in our Mind, conſidering the Nature of* Ens, *and that it excludes* Non-Ens *out of it's Notion; to a* Phyſical *one, which is wholly grounded on the Nature of Cauſes. Laſtly, This* Theſis *is manifeſtly convicted of Folly, by the Conſent of all Mankind, and even of themſelves too, who do all of them* lay means *for the Effects they aim at. Nor could the World continue or ſubſiſt if this whimſical Doctrine*

ſtands;

ſtands; *as by applying it to a Harveſt next year, the uſing ways for Trade and Traffick, or for defending our Country, and a thouſand ſuch particulars, does manifeſtly appear: For either* Succeſs will follow *or* not follow; *whither we endeavour or not endeavour to lay Means for ſuch Effects; which conſideration will alſo help to cure thoſe weak Diſcourſers who ſo perplex their thought about* Predeſtination: *All which depend on the ſame Principles; and can diſreliſh no Man, unleſs he be offended, that* GOD *is the* Firſt Cauſe, *and that* Good *comes to us from Him by Second Cauſes laid in the Beſt Order imaginable.*

But in how different a manner does our *way of Philoſophy diſcourſe of* GOD's *Ordinary Providence from that of thoſe other Philoſophers, and particularly from that of the Ideiſts! It puts no blind* Snppoſitions *nor Conceits taken from* Fancy; *but is entirely built on* Principles, *and ſuch Principles as are either* Self-Evident, *or ſo neerely remov'd from them, that they are eaſily* reducible *thither,* viz. [*Every Thing* acts as it is; *and therefore is a* Proper *Cauſe to the Effect it produces. Diſtinct* Eſſences *have Diſtinct* Powers; *and, thoſe* Powers, *when* puſht *forwards by* Motion *muſt actually work on their* Immediate *Patients; and this, according to the Nature of their ſeveral* Eſſences. *Every Thing, except the* Firſt Cauſe, *is an* Effect; *and, as* no Effect *can be without Something to* effect *it, ſo no* Determinate, *or* ſuch *an Effect, can be, without a* Determinate, *or* Proper Cauſe.] *Thus is the Courſe of* GOD's *Providence in adminiſtring the World, ſhown to be (as becomes the All-wiſe Contriver of it,* Orderly, Steady, Coherent, *and* all of a piece. *From theſe Footſteps of the Divine Wiſdom imprinted on Creatures, we*

gain

gain all *our* Science; *either proceeding* a priori *from* Proper Causes *to their* Proper Effects, *or* a posteriori *from* Proper Effects *to their* Proper Causes; *only which ways of Discoursing can beget True* Science. *Whence the* Cartesians *who decline that Method; and, contrary to all Logick and Common Sense, (which chuse us to argue from what's* better known, *to what's* Unknown *or* less known) *instead of* proving *their Theses from the Nature of Things, do introduce* Arbitrary *and* Voluntary *Reasons for Effects; and to palliate their Ignorance, pretend that* GOD Wills *such or such an Effect should follow, which Will of his they neither prove nor* can *prove, nor go about to prove: And when their Arguments are Destitute of* Connexion, *they put* GOD *to* Annex *one thing to another, as their Necessity, when they are at a* Non-plus, *requires; such Men I say, who affect this way frequently, and advance many* Wild *and* Unprov'd *Suppositions at their pleasure* gratis, *are hence convicted to be no Philosophers; but to obstruct the Common Road to* Science; *and seem to bid Defiance to all* Principles, Connexion, *and Common* Logick; sham *all Philosophy and Science too; and set up in their stead, a Gentile Farce of Witty, Groundless, and Unconnected Talk.*

But to leave them and return to our own Doctrine, and the consequences of it; Hence, *with an easie Reflexion, may be gather'd, how all Truths are necessarily* in one another, *as links in the same Chain of Causes; and, therefore, may* all *be seen* at once *by the Soul, when she comes to enjoy the Priviledge of a* Pure Act, *is* above Time, *and no longer ty'd to the* slow *Motion of* Corporeal *Phantasms in performing her Operations.*

The Application of this *Doctrine* to our own *Duties.*

Having thus laid open the Deviations of other Miſtaking Speculaters, let us, my Soul, recommended to our Self, and to our Readers to take heed leſt we run counter in our Practice *to the* Truth *we which have Evinced and Eſtabliſht. Since then all Nature and Evident Reaſon conſent to tell us, that every* Eſſence *has ſuch an Operation as is Peculiar and Proper to it's Nature, and our Eſſence is* Rationality; *let not us be guilty of that worſt Singularity, to act contrary to our Eſſence, and degenerate from our Nature by acting* Irrationally, *and this in the Higheſt Degree. The Chief Powers of our* Rational *Being are our* Underſtanding *and our* Will. *The Primary Operation of the Firſt is to ſee or* know *TRUTH, and that of the later is to purſue GOOD: And Metaphyſicks has Demonſtrated to us clearly, that nothing but the Knowledge of an* Infinite Truth *can ſatisfie the One, and the Poſſeſſion of an* Infinite Good *ſatiate the other; as alſo that neither of theſe can poſſibly be had ſave only in the Unveiled Sight of the Firſt-Being, the Glorious and Glorifying* DEITY. *Let it then be our not only* Principal, *but (in Compariſon)* Only *care to cultivate thoſe* Diſpoſitions *of our* Will, *which we have Demonſtrated to be the only Steps by which we may aſcend to Eternal Happineſs; and to root out thoſe Inordinate Affections for Creatures, which indiſpoſe us for Heaven; and, conſequently, after they have turmoil'd and vext us* here, *muſt render us, after this ſhort life,* Eternally moſt miſerable: *To this end, let us make that uſe of our* Underſtanding, *as, by due conſideration, to advance theſe Speculative Knowledges we*

have

have gain'd here, into conformable Practical Judgments, or Virtuous Affections. Which, as it was the Chief Intention *of the* Author, *ſo it ſhall be his* Prayer *it may work that* Beſt Effect *upon his* Readers.

A Rational Explication OF THE MYSTERY OF THE MOST *BLESSED TRINITY.*

The PREFACE.

HAVING, as I hop't, ſettled the Way of Exact Reaſoning in my METHOD *to Science*; and reduced the Notions, of which we make uſe in more Sublime Subjects, to a Diſtinctneſs in my METAPHYSICKS; I caſt about to find out ſome Particular Point, to which, as a Proper Inſtance, I might apply my Speculative Productions; and, thence, manifeſt that they were not *high-flown Fancies*, as ſome incompetent Readers may imagine, but *Solid* and *Uſe-*

ful Truths. Nor could there need any Long Enquiry to make my Thoughts come to a Determination. I had, to my great trouble, obſerv'd how rudely the Myſtery of the moſt *B. Trinity* had been attackt of late by ſome Witty and Faſciful Gentlemen; and had received Information alſo, that the Boaſts of their wonderful Performances by the way of *Reaſon*, had given great Advantages to *Deiſts* and *Atheiſts*; who, ſiding with them, did thence take occaſion to ridicule Chriſtianity, whoſe prime Fundamental, was (as they pretended) a piece of Pure *Nonſenſe*. I ſaw very clearly, that all their Objections proceeded upon moſt *groſs Miſtakes*; and (which I am loath to ſay) from *Unskillfulneſs* in *Logick*, or the Rules of Right Reaſoning; and from perfect *Ignorance* in *Metaphyſicks*: The former of which, by Diſtinguiſhing exactly our ſeveral *Notions* or *Reſpects*, is to give us Light to know what *is* truly a *Contradiction*, what *not*; and the other, inſtructs us how we are to diſcourſe of the *Firſt Being* and his *Attributes*. The Principles and Deductions in which *Sciences* being in ſo *high* a Degree *Evident*, I could not but *diſcover clearly*, and therefore, (the weight of the Circumſtance requiring it,) I dare *confidently declare*, and offer to *maintain*, that all their Objections againſt that Myſtery are not only perfectly *Groundleſs*, but when they come to be ſifted and examin'd by thoſe *Teſts* of *True Reaſon*, extreamly *Weak* even to *Childiſhneſs*.

2. And, indeed, they deliver thoſe Objections of theirs in ſo *ſleight* a Manner, as if themſelves made account they writ to none but *half-witted* Readers; who ſtand ready to give up their Aſſent,

upon

upon every *Pretty* and *Plausible* Saying that surprizes their Ignorance, or pleases their *Fancy*. For, not so much as *One Principle* do they lay; nor observe any steady Tenour in *Deducing* any Determinate Conclusion. Nay, they do not so much as *Distinguish exactly* those Notions which belong to the *Subject* in Dispute, much less *Define* them; nor *state* the *Question* liquidly and clearly; but fall to work *hastily*, propose the Point *crudely*, and descant upon it *superficially*, *confusedly*, and *ramblingly*; only they take care to use some little *Wit* in the *Expression*: As if they presum'd, that either there are no *Præcognoscenda*, requisite to *explicate* or Determine such a *Sublime* Point; or else, that every ordinary Reader knows them by *Instinct*, already. Now what Man of Sense can they hope to satisfie by such a *shallow* way of Discoursing; much less the *Learned Divines of the Universities*, to whom they take the Boldness to address their Pamphlets. Certainly, when the *Thesis* is of so *Soveraign* a Nature, we ought, if ever, proceed with all the *Accuracy* Imaginable. Nor does only the *Intrinsick* Merit and Weight of the *Subject* in hand demand this of them, but also the care of their own *Reputation* obliges them to it.

3. For the Point it self is of that *Vast Concern*, that either it must (in case it be *True*) render the Deniers of it most Ungrateful, Impious and Blasphemous, in Degrading our Infinite GOD, Blessed for evermore, who, to save Mankind, so mercifully condescended to take our Nature upon Him, into the *Abject* condition of a *meer Creature*, made of *Nothing*, and therefore *Next to Nothing*; or else, if it be, (as they pretend) *False*, it must

lay the Horrible Blemish of being *Idolatrous* in the Highest Degree, upon the Christian Church for so many Ages: Nay, farther, it must *Unchurch* her absolutely, and make her no better than a *Synagogue of Sathan*; since she builds the main Body of all her Faith on the Profession of *Christ*'s Divinity; whom she *adores daily* and most *Devoutly*; and this, not with a *Relative* but a *Terminative* Divine Worship; nay makes Him the *Alpha* and *Omega*, the *First Beginning* and *Last End* of all things. Whence follows, that the most Loose Latitudinarian cannor, with any show of Sense, clap both these two Parties, *Ours*, and *Theirs*, i to one Compound *Christian Church*. 'Tis true, we do both of us acknowledge the *Word* [*CHRIST*;] but the *Thing* we mean by that Word or the Sense of it, as it is taken by us both respectively, is as Infinitely Distant as is the *Meaning* of those words [GOD] and a [*meer Man*,] or those of a *Creatour* and a *Creature*; and certainly, *Faith*, signifying our *Tenets*, is not a meer *Sound*, but *Sense*. I say not this to *widen* any Breaches, which I have been ever ready and zealous to *close* and *heal*; but to let the Anti-Trinitarians see how *vast* a *Division* they have made in the Christian Church; or rather, how absolutely they have by Schism and Heresie cut off themselves from it: And no *Balm* of *Charity*, or *Surgery* of *Discipline*, are able to cure such wide Wounds, or re-unite such Members to the Body, which are not only *Separated* from a Vital Communication with it, but *Mortify'd* by *Obstinacy*. For the *True* Church of *Christ* acknowledges *no Other* Means, nor *any* other *Name* under Heaven, by which she hopes for Salvation, but that of *Jesus Christ*,

GOD-

GOD-*and-Man*; which these Men do utterly renounce and abominate.

4. I am not to doubt, but divers of those Gentlemen who impugn this Article of Christian Faith *mean well*; nothing being more contrary to my Genius, than to pass Judgment upon Men's *Intentions* when I see not their *Hearts*. Wherefore, I am to hope, that since they have appeal'd to the Way of *Reason*, they will submit the *Tryal* and *Decision* of their Cause to the *Umpire* Themselves have chosen. Which if they please to do, I dare assure my Readers it will be impossible the Controversie should *hover*, or be *long Depending*. I have set them a Sample what Method they may take, if they sincerely and impartially aim at *Truth*. To this end, I lay my *Principles*; which I will *vouch* and *maintain* to be *Evident*, and far from *Gratuitous Suppositions*. I *state* the Question; I *clear* the words, of which we are to make use, from *Ambiguity*; and, by this means, I make a *Clear Stage* for both Parties: Let them do the same, and it will be impossible that Endless Wrangle should defeat the Expectation of our Readers, or the Victory of Truth hang long in Suspense.

5. If any blame me for being *too Exact*: First, I am not asham'd to declare, that it was my Full Intention to bend my utmost endeavours to settle this Point so *Unanswerably*, as far as it depends on the *Way of Reason*, that the Opposition against it may never rise again to *pester* and *divide* the Church, nor prejudice the Eternal Salvation of Mankind. Next, I must own, that it is *Uneasie* to me, when I am to *maintain* any *Truth*, not to lay my *Principles* first, and take care they be *Evident*: And, unless I do this, I am still dissatisfied with

with my self; and afraid left some Plausible Fancy should lead me *astray* from the Truth, and make me *Humble* into some Errour. The greatest Wits and most Learned Scholars living are liable to *fall*, if they want these *Supports*; which, and only which, can enable our Reason to take *Firm Steps*, and keep it on it's Leggs *Upright*. Whence if be a *Fault*, I hope it is a *good one*: At least, I have been since my riper years, so *enur'd* to it, that I must confess I *cannot* help it; nor *would* I, if I *could*.

5. Indeed, were there none that *Impugn'd* Reveal'd Faith, it would be Needless in that case to be at the Expence of so much Time and Pains to *Defend* it. It would argue a Quarrelsome and Vapouring humour, in any Man, to *begin* a Polemical *Contest* when none *oppos'd* him; and in a *Bravado* to arm himself *Cap-a-pee*, and *bid Defiance* to all the World when he has never an *Enemy*. In such a Happy State of the Church, Christian Faith would descend *peaceably* and *undisturbedly*, there being none who *oppos'd* it; and all Disputes about it would be *superseded*, or rather *prevented*. But, when (as is our Unhappy Condition) *Witty* and *Acute* Men do exert their utmost *Efforts*, and employ all the Skill, Art, and Learning they are Masters of, to overthrow the most Fundamental Articles of Christian Faith; and Others make use of their Errours and Objections, to subvert the Whole Body of *Reveal'd Religion*; and pretend to maintain that the most Sacred Truths which GOD Himself has told us, are Perfect Nonsense, Lies and Contradictions; 'tis a most necessary Duty in us to make use of the Maxims of Right Reason to confute their Paralogisms, and to apply

by the most Solid and Deep Principles of *True Learning*, to baffle the Attempts of that *Vain* and *Shallow* Philosophy, which they make use of to attack those Divine Oracles. None can shew that Faith is not *Contradictory to Reason*, (which is what's objected) but by using those Knowledges which shew it *is Conformable to it*. And, since Faith cannot *explicate* Faith; it must either be *Explicated*, that is, (in our case) *Defended* by the Clear Principles of *Reflecting Reason*, (or by True *Philosophy*;) or it cannot, by the way of Reason, be Defended *at all*.

6. Each single word in which Faith was deliver'd, must, indeed, have been *Clearly* Intelligible to the Faithful, and enable them to know *what* it is they are to *believe*. But a *Believer* and an *Explicater* are very Distinct Things. The former has no more to do but to submit to an *Authority* which he either knows or judges will not deceive him; pretending no Skill or Knowledge, more than to understand the bare signification of the words in which Faith is conceiv'd; But an *Explicater* is to *use* all the *Skill* and *Art* he has to shew the Points of Faith *Agreeable* to such *Other* Truths as indifferent Mankind *admits*; at least, such as he can, by Dint of Reason, *force* his Adversary to *grant*; that, so, he may *comfort* and *Strengthen* Faith, and make it more *Lively* and *Operative* in the Hearts of the more Intelligent Believers; and withall, *Defend* it from being *Opposite* to Right Reason, against the Cavils of Unbelievers who impugn it upon that score. But the main Advantage which an *Explicater* of Faith, who follows the Principles of True Reason, or True Philosophy, will gain by this Exact way

way of Diſcourſing, is this; that, Let him ſettle his *Principles* firſt, and ſhow them to be *Evident*; Let him *ſtate* the Queſtion *clearly*, and *explain* the Meaning of the Terms or Words, which concern that Queſtion, or are made uſe of in Diſcourſing of it; and then applying them to the Point in hand, ſhow it's *Conſonancy* to thoſe Principles; (all which I ſhall here endeavour;) and, when he has done this, let him peremptorily *Challenge* his Adverſary to take the ſame *Deciſive* Method to prove his *Negative* Tenet; and it will quickly appear, that the Maintainer of *Falſhood* (his Cauſe not bearing ſuch a Teſt) will either decline this *only-ſatisfactory* Manner of Diſcourſe; in which caſe, he will, in effect, plainly *confeſs* that what he maintains *is not True*; Or, if he happens to be ſo *Adventurous* as to *Attempt* it, his Principles will eaſily be ſeen to be ſo *Unlike* what they *pretended* to be, and ſo *Unworthy* that Name, that all *Men of Senſe* will quickly diſcern that his Cauſe has only *Superficial Fancy*, and not *True* and *Solid Reaſon* to ſupport it.

SECT.

SECT. I.

Preliminaries *Fore-lay'd, as* Principles, *to the* Explication *of this Mystery.*

§. 1. Prel. 1. CLearness being the most necessary Qualification of all others for an *Explication*, we are first to reflect, that All our *Clear* and *Distinct* Knowledges of any thing whatever depend on this *Principle*, that *Our Soul works by Abstracted or Inadequate Conceptions*; which she *frames*, or has, of the *whole* Thing. This is granted, I think, by all Men of Learning; and is, in a manner *Self-Evident*. For, let us take any Whole Thing, *v. g.* an *Orange*; and we may find that we make many *Several* Conceptions of it, *viz.* That it is Round, Yellow, Heavy, Juicy, *&c.* which tho' they all belong *Intrinsecally* to that one Thing, and therefore we mean them all *Confusedly* when we name *That Thing*; yet, we cannot discourse *Clearly* and *Distinctly* of any *one* of them, while we conceive them as *Joyn'd* with great Multitudes of *others*, no, not so much as with *one* of those Others. For, how can we know that Object *Distinctly* which is *not Distinct* it self, as being not yet *Distinguisht*. Now, 'tis only our *Understanding* that *Distinguishes* it into those *Distinct Parts* or *Inadequate Conceptions* of it. Wherefore, we cannot Discourse of any Thing *Clearly*, or *Distinctly*, until we have first represented it to our Minds with such a Distinction, by making many

ny *Distinct*, *Abstracted*, or *Inadequate* Notions of it.

2. *Prel.* II. Having found or made those Inadequate Conceptions, we are next to *Discourse consequently* of *each* of those Considerations of the Thing, without *mingling* them with Others. For to what end should we *Distinguish* our Notions in order to discourse *Clearly*, if we do not *keep them Distinct*; but, by *Confounding* them afterwards, Distract our Thoughts, and draw them (in despite both of Nature and Art) into *Different* Considerations *at once*; which must needs hinder us from seeing any one of them *Clearly*? Whence all the most Exact Discoursers do carefully observe and follow this Rule. For, the Mathematicians treat of Bodies *as Long*, (or of *Lines*) without considering them, at the same time, as *Broad*; and of their *Breadth*, without considering them as *Deep*, or according to *all* the Three Dimensions, tho', in Nature, no One of them is found without *all* the *rest*: And, in case they did otherwise, their Discourses could never proceed endways, nor be *Clear* and *Evident*; being, indeed, in that case, nothing but a meer *Ramble* from one Question to another, while they speak sometimes of *one*, sometimes of *Another* Notion or Subject.

3. *Prel.* III. Therefore, when we *Affirm* and *Deny*, according to *Different* Abstract Notions, there can be *no show* of a *Contradiction*. For these *Abstract Notions* being *Different Respects*, according to which we conceive the Thing *diversely*; and, the weakest Logician, and every Man of *Common Sense*, being so wise as to know that there cannot possibly be any *Contradiction* unless we Affirm and Deny, according to the *Same Respect*; nothing

thing can be more Weak than to pretend, that in *such* a case, there is the *least show* of a Contradiction.

4. *Prel.* IV. Hence *one* of those *Respects* or Considerations of the Thing may be *Deny'd* of the *other*; which is Equivalent, (all our Predications when we speak True, being of the *Thing*) the Thing as consider'd according to *One* of those Respects, may be *Deny'd* of *it self* consider'd according to *Another* Respect. *V. G.* The *Same Man* may be both a *Father* and a *Son*; but that Same Man *as* he is a *Father*, is not that Man *as* he is a *Son*. Otherwise (the Abstractive Particle [*as*] cutting off *that* precise Respect from *all Others*) it would follow, that the Notions of *Father* and *Son* are the very *Self-same* Notion or *Respect*. Whence we are oblig'd to affirm, that *That* Man *as* he is a *Father*, is *some way* Different from Himself *as* he is a *Son*, or according to *some* Notion or *Respect*, *viz.* That of *Relation*: Tho' he be still the same according to the Notion of *Ens* or *Thing*, that is, the *same Man*.

5. *Prel.* V. Tho' the *Truth* of the *Propositions*, or Points of Faith are made known to us by *Supernatural Means*, or by *Revelation*; yet, *each single word*, in which they were deliver'd or Preacht *at first*, must be such as was in use *then* and *there*, to signifie our *Natural Notions*. This is very Evident: Because, unless Faith had been deliver'd or Preacht to the First Faithful in such Language as *every one* understood, or, as suted with their Natural Notions, the Hearers having as yet *no* Notions but what were *Natural*, could not have *understood* what had been *told* them, nor could have known what it was they were to *believe*.

By

By [*Natural Notions*] I mean those which we have by *Direct* Impressions on the *Senses*; or by such *Reflexion* as the Generality of Mankind naturally have. Tho' this be True, and Faith was thus deliver'd at first, yet it does not follow that an Explicater may not be allow'd to use some words of Art, since he writes to Learned Men.

6. *Prel.* VI. Hence, those words being *Proper* to express Men's *Natural Notions*, which they had from *Creatures*, to signifie which they were Agreed on, and Us'd by *Mankind* in that place; it follows, that when we apply them to the *Divine Nature*, they must be, in some sort, *Metaphorical*, or Transferr'd thence to GOD. This is equally Evident as the Former. For, since their Sense and Meaning which Men *impos'd* on them *at first*, and, in which they *Us'd* them *all along*, was some *Created* Being or Perfection; 'tis manifest, that *That* was their *First* or *Proper* Signification; and, consequently, if they Apply'd them to GOD afterwards, (without which, as was shown we could not speak of *GOD at all*, nor know any thing of Him) they must necessarily be *Transferr'd* from Creatures to GOD; which is to be *Metaphorical*.

7. *Prel.* VII. Yet, when Divines apply such Words to GOD, whom they hold to be *Infinitely Perfect*; they cannot be thought to *Intend* to Transfer them to Him, together with the *Imperfection* found in Creatures which is annext to their First Signification; and, consequently, (*Intention* and *Meaning* being the same Sense,) they cannot *mean* to apply them otherwise than as *devested* of their Imperfections: So that the Meaning or Signification of those Words, *thus* Apply'd, debars

bars all those Imperfections from being any part of our Notion, when we thus apply them. Such are the Imperfections of Corporeity, and all Notions which arise from Matter, or belong to it: As also all *Limitedness*; which, tho' *Essential* to *Creatures*, is *Repugnant* to the *Divine Nature*.

8. *Prelim.* VIII. Hence all such Words, *thus understood*, notwithstanding their Metaphoricalness, are *Truly* said of GOD. For, since by §. 7. we do not *Intend* to Transfer to GOD what is *Imperfect* in the Notion or *Meaning* of these Words, but only what signifies some *Perfection*; and *All Perfection* must be *Truly* attributed to Him who is *Infinitely Perfect*; it follows, that all such Words, *thus understood*, are *Truly* Apply'd to the Divine Nature. Thus, when our Saviour CHRIST is call'd, [*The Lamb of GOD*,] or, [*The Lyon of the Tribe of Judah*,] we do not take or understand those Words under any other Notion signify'd by [*Lamb*] or [*Lion*,] than under those of *Meekness* and *Fortitude*. Thus, when Metaphysicians apply to GOD, Mercy, Justice, Power, Wisdom, &c. which, as found in *our* Understanding, are *Distinct Formalities*, of which *One* is not the *other*; they, being well aware that the Divine Nature is *One most Simple Formality*, which *includes* and *vertues* all those Attributes, do therefore strip them of that *Limitation* or *Imperfection* when they apply them to GOD; and do not intend to signifie they are thus distinct in *GOD* as they are in our Understanding; but they only mean that such Effects do proceed from *GOD* as do proceed from a Just, Merciful, Powerful or Wise *Man*; which is most certainly *True*. Which Rule, and Reason, obtains in *all*

other Metaphorical Expressions, or in *all* our Words whatever, us'd by us when we speak of GOD.

9. *Prel.* IX. For the same Reason all Words which, amongst us, connotate *Motion*, as all *Active Verbs* and *Verbals* do, must be understood of the Action formally as *Terminated*, or of the *Terminus* of an Action, and must be explicated and understood to mean [*it*.] For, since GOD is a *Pure actuality* of *Being*, and his *Essence* is *Self-Existence*; nothing can be more Opposite to His very *Essence*, than is the Notion of *Motion*, which essentially imports both *Potentiality* and *Change*; as consequently, does our Natural Notion of *Action* that goes along with it. Wherefore, all Notions that import that a Thing is *in fieri*, must be remov'd from GOD as far as is possible, and only those Notions that signifie it is *in facto esse*, can with any Sense, be apply'd to that Sovereign *Being*. Now, this Abstraction from Motion can mean nothing but [*Being*,] one way or other, or it cannot be transferr'd to GOD, (by *Prelim.* VII.) Wherefore, when we say the Son *proceeds* from the Father, it can only in rigour mean [*Est a Patre.*] The properest meaning of which words is, that GOD *is* in His Divine Knowledge as His own Object. And for the same Reason, all Verbs signifying the Time *Past* or *Future* are to be remov'd from GOD, and only those which signifie the *present* Time can be apply'd to Him: For, since whatever is *in Divinis*, or is *Intrinsecal* to GOD, is *Eternally* such; we shall put *Past* and *Future*, which are Differences of *Time*, in *Eternity*. But, above all, those words that import or have *Efficiency* are the most Unfit to be Transferr'd to

GOD;

GOD; For, since *Efficiency* is impossible to be conceiv'd without an *Effect*, it puts something in GOD which is *Effected* or *Caus'd*; nor can such a Word or Notion be depur'd from it's *most Gross* Imperfection as other Notions may. Nor will that weak Distinction of *Formal* and *Virtual* Efficiency *in Divine* serve the turn; for this is the same as to say GOD is *virtually Imperfect*, or, that some Notion we have of *GOD*, and is verify'd by Him, is *virtually* an *Effect*; that is, *virtually Not Self-Existent*; and, consequently, *virtually not* GOD, but a *Creature*. Indeed, our homely *Language*, and *Low Notions*, do oblige us to *use* such words as, amongst us, do signifie *Action*; but they are all to be understood, *cum grano salis*, as is here declar'd. Nor ought it to be objected, That these Active words cannot signifie a Terminus put, or that the thing is done *instantaneously*, which some may think is against the Notion of *Action*; for *Creation* is granted to be an *Action*, yet it is never, for so much as for *one* Instant, *in fieri*, or a *doing*, being in *one* Instant *in facto esse*, or *done*.

16. *Prel.* X. For which Reason, that we may avoid all hint of *Agency*, which (since whatever *Acts*, must *act* or *do* Something, which is it's *Effect*) does necessarily induce *Efficiency*; a word or Notion directly Opposite to whatever is in GOD who is *Self-Existent*; we shall, in our Explication, make use of the *Inexistency* of the Divine Nature *Known*, in it's self as a *Knower* of it, after the manner of a *Form*, as it were; which is both peculiar to a *Spiritual* Nature, and has nothing in it of that *Gross* Imperfection, to which our Natural Notion of *Action* is liable, which, amongst us is always accompanied with *Motion*:

Whereas, the Other implies no Imperfection at all either in the *Knower* or the Thing *Known*. For even amongst us, the *Object*, (*v. g.* an Animal) loses *nothing*, nor is *less Perfect*, for being *Known* by us; but is in *it's self*, the same Unchang'd Being it *was*. Or rather, Intelligibility being one of the Properties of *Ens*, by being *Naturally Known* or understood, it becomes by this means (in some Sense) *Actual*; whereas, before it was only *Intelligible*, that is, *Potential* in that respect. Nor are we the *worse* by *Knowing* it, or having the Object *thus* in our *Knowing Power*, but evidently *Better*, in regard all Actual Knowledge is our Natural *Perfection*. Add, that *this* way of *Inexisting* does not necessarily induce any *Passiveness* in the Subject in which the Object *thus Inexists*. For Angels and Souls Separate have (as has been demonstrated) all *Created* Being in them *Intellectually*; and yet are not, in reality, *Passive* by receiving them, having no *Passive Principle*, or *Matter*, in them. Thus the Essences of all Creatures did *Inexist* in the Divine Understanding from *Eternity*: Yet none will say, this infers any Passiveness in GOD. Indeed while our Soul is in this State, she, as being the Form of the Body, is thence in some sort *Passive*, because the *Suppositum*, the Man, is such; but when she is a *Pure Spirit*, her Knowledges are not then *beat into her* (as it were) by so many *dints* of the Object, but *are in her* purely by the Formal *Inexistence* of all Created Truths *in one another*. By which is seen, that, for the Object *Known* to be thus in the *Knower* after the manner of a *Form*, argues no Imperfection in either of them; and therefore is with good reason Transferrible to GOD. Perhaps some may think, that

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the ſubject is, in *this* caſe, a kind of *Matter* in reſpect of the *Form*; and that this argues Imperfection. But they err in the *whole* buſineſs; a Form that aduenes to a Material Subject, and *Intrinſecally* Determines it, as Modes or Accidents do, does indeed induce Imperfection, for it ſmells rank of Materiality or Corporeity; but it is quite otherwiſe *here*. For Modes or Accidents have no Being but by means of their Subject, whereas the Things which are known by us, have their own proper Exiſtence *out of* our Soul, notwithſtanding the Intellectual Manner of Being they have *in it*. Their Eſſences, and that which is in them, are *ingrafted* on her Nobler *Stock* of Being, not as an *Intrinſecal* part of its peculiar Nature; to which they owe their Being, but as *Another* thing, or as *Diſtinct from* it; ſo that both the peculiar Eſſences of the One and the Other, are the ſame Eſſentially and Intrinſecally; tho' the being of the Soul is *Enlarged* and *Perfected* by having *Another* Being tackt to it, as an *Extrinſecal* Form, or by her *being* or *becoming Another*; in which (as *Ariſtotle*, and Evident Reflexion, tells us) all *Knowledge* conſiſts. There is a Conceit current amongſt many Philoſophers, that every Spiritual Operation is an *Action*; and hence they may mean to Transfer ſuch a Spiritual Action to GOD; But they are in a great Errour. Indeed, our Formal *Judging* and *Diſcourſing* may be call'd *Actions*, becauſe they are found in our Soul while in the *Body*; and have *Succeſſion* in them, being accompanied by the *Motion* of the *Phantaſms*, without which the Soul in *this* State cannot operate; but *Pure Acts*, have no ſuch leaſurely progreſs of their thoughts; nor do they *Compound* or *Divide* their Notions as

we do *here*, but all their Knowledge is by *Simple Intuition*, which has nothing of *Succession* or *Motion* in it; and therefore, this sort of Spiritual Operation only, is that which can be Apply'd to GOD; the Other, which is *Part after Part*, being in some respect Quantitative or Corporeal, that is, *most Imperfect*. Now, if we take away the State of *Motion*, there is no Notion left us but that of *Being*. Whence all Knowledge that is *purely-Spiritual* must be explicated by *Being*, or the *Inexistence* of the Object *in* the Knower, as a kind of *Form* which makes the Knower *be* that Thing which is *known*, (in case the Knower be a Created Being,) because 'tis the *Form*, which, according to our Natural Notions, constitutes a Thing in *Being* such or such. Whence such an Operation suites not with our Natural Notion of *Action*, which does necessarily (at least) connotate *Motion*; but is better expresst by a *Neuter-Active* Verb, such as are *Stupeo*, *ardeo*, and such like; which signifie, that the Affection of Amazement or Burning *is in me* as a kind of Accidental *Form*; for 'tis in *this* manner the words, [*I know*] signifie that the Object *is in* my Knowledge; and therefore, such a kind of *Inexistence* of the Object in the Knower, may without scruple be Transferr'd to GOD; for 'tis our greatest *Spiritual Perfection*, and indeed the very Notion of *Knowing*; so that whoever denies this to be in the Divine Nature, must at the same time deny him to be *Knowing*. For these Reasons, I do judge, that in explicating this Mystery, we ought to decline the using any Notions that imply or connotate *Agency* and *Action*, and to make use of those which have the Conception of a *Form*, which constitutes the

Thing

to *be* such or such. A farther Reason may be, because *Essence*, *Self-Existence*, *Subsistence*, *Personality*, which we must necessarily attribute to GOD, (and, indeed, all *Abstract* Words whatever) have that manner of Signification.

11. *Prel.* XI. Because, in discoursing of this Mystery we shall only make use of such Notions as belong to the Common Heads of *Substance* and *Relation*, (or rather, speaking of it as in GOD, of *Relatum esse*) 'tis our Duty to set these two Kinds of Notions in as Clear a Light as we can. To begin then with *Substance*. A Natural *Thing* or *Ens*, call'd also an *Individuum*, or *Substantia Prima*, (only which do exist in Nature, and, consequently, from which only we have all our Natural Notions) does give us these Distinct or Abstracted Conceptions of it. To take them in Order, and consider, in the First place, what's most *Potential* and *Imperfect* in a Thing; we can conceive, that (it being *Mutable*) there can *another* Natural Thing be *made of it*; and therefore, that it has *in it* somewhat by which it has a *Power* to become *Another Thing*; which Power we call *Matter*: For we call that *MATTER*, of which any Thing is *made*. Now, this meer *Power to be a Thing*, cannot be held, by Virtue of that Sole Notion, to *be a Thing*; since nothing *is* that which it is *only* a *Power to be*; and if it be not, *as* thus conceiv'd, a *Thing*, it cannot be conceiv'd to have any Accident, Mode, or (which is the same) *Determination* of Thing in it, which are *Subsequent* to the Notion of *Thing*, for all these are apt to *Determine* the Thing, which is against the Notion of a *meer Power*, which is utterly *Indeterminate*: Hence is seen clearly why *Aristotle* gave

this exact Description of this *Matter*, or *Power* to be, [*viz.* That which is, *Nec Quid, nec Quantum, nec Quale, neque aliquid aliud eorum quibus Ens determinatur.*] Proceeding still forwards; we may conceive this Individual Thing, according to That in it, which *so* Determines this *Power* call'd *Matter*, as to *Individuate* it; or so *distinguish* it as to make it *This*, and *no Other*: Which we have shown in our Metaphysicks is perform'd by such a Complexion of Accidents as is found no where but in *It*; which therefore is it's *Substantial* or *Essential Form*; whence it becomes *properly*, or in the *First* Sense of that word a *Thing*, or as Logicians call it, an *Individuum*. And, because nothing *in Common* can *exist*, but only what's thus Ultimately Determin'd, it is justly conceiv'd to be *Capable of Existing*, or *Possible to be*, which is to be an *Ens*, or to have in it the Nature or Notion of what we call by that word. The next Consideration that occurs to us in the *Order* of our Natural Notions is the *Act* of that Power, *viz.* [*Existence*, or *Actual Being*;] whence we denominate it *Existent*; of which *State*, (as it were) of *Ens* we can only say this, (for to *define Existence* is impossible) that 'tis then put *Extra Causas*, meaning by those words [*Causa Naturales.*] For, while the Operation of these Causes was yet *Determining*, or, (as we may say) Molding or Shaping the Matter; so long the Ens or Individuum was Potential, in *fieri*, or *within the Power of* those Causes; but when they had once brought that Determination to Perfection by Distinguishing it from *all others*, or making it *This*, and had by that means Fitted it for Existence; they having now done their best, had no more to do; but the *First Being* puts the last hand to

their

their Imperfect Workmanship, and gives it to exist or be Actually; whence it is *now* said to be *vera causas Naturales*, and only under GOD's Power; who as the First Ens, and a Pure Actuality of Being, gives and conserves to all his Creatures their *Existence*, or makes them *be Actually*. But still, the bare Notion of [*Existent*,] does not express or signifie that that Thing does Exist [*Alone*,] or without the *Assistance of Another*. For the Quantitative *Parts* in an Element, the Natural *Parts* in a Mixt, the Metaphysical Parts, (or, as we call them, *Secundæ Substantiæ*,) in an Individual Brute or Man, lastly, the Modes or Accidents do all of them, some way or other, *Exist*; For who can say that the *whole* Exists, and yet the *Parts* of which that whole consists, do *not at all Exist*? 'Tis most Evident then, that we do still want *Another Notion*, and *Another Word* to Conceive and Express a *farther* Perfection in the Line of Substance, than meer *Existence* affords us, *viz.* the Notion of Existing [*Alone*,] which *none* of the *other*, tho' some way *Existent*, had; for *Parts* cannot exist, but in the *Whole*, nor *Accidents* but in the *Substance*. Now this more-perfect Notion, which is yet wanting to conceive it Existing *Alone*, we call *Subsistence*; with which Formality when the Thing is once endow'd, it is justly conceiv'd to have all the Perfection in the Line of Being, which our Natural Notions can attribute to it. And hence it is truly conceiv'd to have a Power to make *others*, (whether *Parts* or *Modes*) to Exist; which otherwise, or without Dependence on this *SUBSISTER*, or Reference to it, (that is meerly by virtue of their *own* Notion,) could not be conceiv'd to *be at all*. Now the Thing as it is *Subsistent*,

sistent, is that which Learned Men agree to call a *Suppositum*; and which, if it be an *Intelligent* Being, our Common Language, in correspondency to our Natural Notion, calls a *PERSON*. That the Natural Notion of *Subsistent* and *Person* are distinct from that of [*Existent*,] is evident from the Vulgar and Unanimous *Use* of those Words. For, let an honest Country-Fellow be ask'd how many Things, or how many *Persons*, are in such a Room; he will not reckon *Parts* or the *Modes*; but the *whole* Things, and the *Intelligent* Animals, (which only do properly Exist of themselves, or *Alone*, that is, which *subsist*.) And yet they will, if put to it, acknowledge that both those *Parts* and those *Modes* do some way *Exist*; Wherefore, 'tis evident, that he meant to reckon only those which *Subsist*, or Exist *Alone*, and not what he thought did exist by means of Another. So that 'tis plain, he has naturally in his Mind the Distinction of *Existent* and *Subsistent*; tho', if you ask him to give an account of this Distinction between them, he will be at a plunge; as he would be also, were he put to give an account of the Distinction of Moist, Dry, Hard, *&c.* For Reflexion on his Natural Notions, or Distinguishing them *formally*, is not his Talent: And yet he *knows* after his rude manner, what he means by those Words, and that there *is* a Distinction between those Qualities. Of what exceeding Use this Distinguishing our Notions exactly is in Philosophy, both to Discourse clearly, and to bring the Mystical and less-intelligible Language of the Schools to a Literal and Natural Sense, is left to the Judgment and Reflexion of Learned Men: What use we shall make of it in this present Appendix will be

seen

hereafter. In the mean time, applying this course to *Prelim.* II, III, and IV. it is hence evident, that if the Notion of *Subsistent* be Different from the Notions or Respects of *Ens*, *Essence*, and *Existence*; there can be no show of Contradiction that the same thing is *One* according to its *Nature*, or it's *Existence*, and yet be *Not-one*, but *Three*, according to the Notion or Respect of *Subsistence* or *Personality*; because the *Respect* is Diverse; as also why the Second Person may be *United* or *One* in Respect of the *Personality*, and yet *Not-one*, but *Two*, according the Respect of its *Nature* or *Essence*.

11. *Prelim.* XII. As for our Natural Notion of [*Relation*,] it adds no New Perfection to the Thing *Related*, and what's in it; but 'tis the *very Thing* it *self* in our Understanding; as it gives our Mind the *Reason* or *Ground* of Relating it, or Referring it to Another. For Example: The Relation of *Likeness* between two Things that are *White*, is nothing but those very Things as they have *Whiteness* in them; which our Mind *comparing* according to *that precise* Respect, and Considering *One* of them in order to the *Other*, apprehends there is such a *Relation* between them; and, accordingly, denominates them *Alike*. Thus the Relation of *Equality* between two things, each of which is a *Yard Long*, is nothing but the Things which have that *Quantity* in them, Common to both; which our Referring Power, comparing One of them to the *Other*, gains thence a Relative Notion of *Equality* between them, and denominates them *Equal*. Thus the Relation of *Identity* in Nature between Two Men, is nothing but those very Natures, Compar'd as aforesaid; whence

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we truly conceive there is a Relation of *Identity* between them. Which will better appear by this, that if we ask what is the *Formal Reason* why *one* of those Things are said to be *Alike*, *Equal*, or the *Same* with the Other; the Proper and Natural Answer would be, because they are both of them *White*, a *Yard Long*, or a *Man*; which shows, that the [*Ratio*,] as the Schools call it, or *Essence* of *Relation* is *Intrinsecal* to the *Thing* it self, and, in reality, *It*.

13. *Prel.* XIII. Hence, tho' the *Act* of our Understanding is Necessary to the Referring those Correlates *actually*; yet the Formal Notion [or *Ratio*] of those Relations themselves is *entirely* taken from what's in those *Subjects* that are *Related*; nor does that Act of ours enter into the Relation *it self*, or bear *any part* in it. This is very Evident; because 'tis not the Act of the Understanding, Comparing those Things, which is Denominated *Alike*, *Equal*, or the *Same*; but the *Things themselves* which are *Compar'd*, or are the *Objects* of that Act. Whence the *Act* it *self* is no Part of the Relation, but is *Extrinsecal* to the precise Notion of it. As farther appears hence, that *Relation* is one of those Notions which are call'd Accidental Modes or *Accidents*, whose whole Being (such as it is) is to affect the *Substance* in their several ways, and *denominate* them such as they do formally *make* them: Since then *Relation* does not affect or denominate the *Act* of the Understanding, but the *Things* which that Act *compares*; and, as has been often demonstrated, the Accidents or Modes are *Really* the *Same* with the Thing which they modifie; it follows, that *Relation* is the *Thing it self* in our Minds *conceiv'd*

or

consider'd, as bearing in it a *Respectiveness*, or rather as *Referrible to Another*. To penetrate this better, we will put a kind of Parrallel in the Predicament of *Quality*. A *Pint* is the same Quantity wheresoever it is: Yet put the same Pint of Water into a *Round* Glass it will be *Round*; in a *Square* Glass, and it will be of a *Square Figure*. Yet, both these Figures are Identify'd with the same *Quantity*, and the same *Substance* of the Water, whose *Modes* they are; and 'tis only the *Containers* and their Difference, which gives them this Different Denomination. So Whiteness in those Subjects, which are *White*, is Apprehended and Denominated by an *Absolute* Name, and they are both call'd *White*; but put two such Subjects with Whiteness in them, in our *Mind*, which is a *Comparing* kind of *Container*, or a *Comparing* Power, and they come thence to be Apprehended by a *Relative* Notion, and Denominated by a *Relative* Word [*Alike*.] So that the Things themselves do give themselves this Relative Notion and Denomination of being *Alike*; taking them as in such a *Container* as our Mind is, which is apt to consider them in order to one another, or refer them *Actually*. These Things consider'd, no Man of Reason can imagine, that, tho' we use the Common Word [*Relation*,] because it passes amongst Learned Men, (as we do other Abstract Words) therefore it means something hovering in the Air (as it were) without a Subject, like a kind of *Idea Platonica*; or that it can be any thing but the very *Thing* it self which is *Related*. And hence it is that that most Solid and Acute Distinguisher of our Natural Notions, *Aristotle*, rather chuses to make use of the *Concretes*; and, as he call'd

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the foregoing Predicaments, τὸ ποσὸν, τὸ ποιὸν, &c. so he names *Relation*, τὰ πρός τι, that is, the *Things Related*, or as having in them the Ground of verifying a Respect to Another; as I have noted in my Fifth Preliminary to *Solid Philosophy Asserted*.

14. *Prel.* XIV. 'Tis impossible to conceive a Real *Relation*, without a *Correlate* answering to it, in case it be grounded on *Action* and *Passion*, or on the *Unity of the Form*; nor to conceive such *Correlates*, without conceiving some kind of *Particularity* or Difference between them. There needs no more to evince this, but only to reflect on the Word [*Ad*,] which gives us the Notion of *Relation*; and, withall, imports a *Rapport* or Respect *to* that, which (as is evident by it's Contraposition) is, in some Sense or other, *Distinct* from it, or *Another*.

15. *Prelim.* XV. The Essence of GOD not only being *Self-Existence*, but whatever is an Intrinsecal Attribute of Him being *Eternally* such; it follows, that the word [*is*] not only gives us the true Sense of what's Predicated of GOD, (as is shown, *Prelim.* IX.) but it must also signifie, [*is Eternally*,] there being no *Temporary* or *Accidental* Predications of any thing that is in the *DEITY*. Wherefore, we must in the truest Sense, mean in all such Speeches, that GOD *Eternally* (that is, *from* all Eternity, and *to* all Eternity) *is* Knowing and Loving, Himself; *is* Generating his Son; *is* Generated; *is* Proceeding from Father and Son, &c. So that the word [*is*] signifies here the *most Absolute Necessity* of His *Being Eternally* so as those Predicates import; and not *Contingently* only, as the same Word [*is*] does often signifie when

we Predicate or ſpeak of Creatures. Which at firſt amuſe the Fancy, but (as I hope) afterwards upon due Reflexion, it will rectifie the judgment of ſome *Anti-Trinitarians*; who weak-apprehending there can be no *Pre-exiſtence* but that of *Time*, imagine we put ſome Inſtant when the Son did *not exiſt*; and that, after he had got Exiſtence, the Father ceas'd *afterwards* to communicate it to Him *any longer*, but left Him to ſtand alone, as Sons do here when their Fathers Die, or Diſregard them; and many other ſuch Fooleries, with which they delude the Ignorant: Which (as will be ſhown) are abhorr'd by us, and moſt Abſurd in a Diſcourſe concerning the DEITY, and therefore moſt ridiculouſly objected by them.

SECT. II.

The State of the Queſtion.

THE Divine Nature, which is the Subject of our preſent Diſcourſe, may be conſider'd two manner of Ways. One is, as to what GOD *is in himſelf*, as the Myſticks treat of Him; in which Senſe He *Abſtracts* from all our *Natural Notions*, becauſe He *Tranſcends* them; and therefore He is altogether *Unconceiveable* and *Unnameable* by us in this State; and only Intelligible by the Angels and Saints in Heaven; to whoſe Intellectual Eye, purify'd from all *Sinful* Affections, and Diſpos'd by Perfect *Charity*, he reveals His

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Blisful and Glorious Face, to be seen by a Clear and Simple *Intuition*. The other way is to consider Him as He is the *Object* of our *Natural Notions*; which, having first (as is said above) Refin'd them from their Imperfection, we *transfer* to Him; and, thence, become Enabled in some sort to *speak* and *discourse* of Him, *Truly*, (tho' with some Impropriety,) in our *Low* and *Homely* Language.

2. Since then 'tis manifest that we cannot *Speak* or *Discourse* of, much less *Explicate*, what we cannot *conceive*, or of which we cannot have any Notion; 'tis Evident, that the Divinity being the subject of our intended Discourse, is to be consider'd and taken according to the *Later* manner, and not according to the *Former*, in our Discourse concerning it.

This premis'd, since Faith (by *Prelim.* V.) is deliver'd to us in Words expressing our *Natural Notions*, the True State of the Question is this; Whether the Divine Nature, Conceiv'd by us according to such Notions as we had from Creatures, which being depur'd first from their Imperfections, we Apply to GOD; does not oblige us, as we affirm of Him that He is Just, Merciful, Wise, *&c. So*, with *Equal* Reason and Truth, to affirm that He is *ONE* according to His *Nature* and *Essence*; and withal, *THREE* according to *Another* Notion or *Respect*, which we fitly call [*Person?*]

To set this Question, and our ensuing Explication in a *clearer Light*, we will divide this *Entire* Question into *Five* Distinct or Particular ones, *viz.*

First,

First, Whether it be not Agreeable to Rational Principles taken from our Natural Notions, to affirm that the Divine Nature does verify some *One* Notion that is *Common*; and some *Others* that are *Distinct* or *Particulars*, to which that Common Notion is Apply'd?

Secondly, Whether these Particulars are not *Three*, and no more?

Thirdly, Whether those *Three Particulars* are not most fitly call'd [*Persons?*]

Fourthly, Whether those *Three Persons*, be not most fitly to be call'd, *Father*, *Son*, and *H. Spirit*.

Fifthly, and Lastly, Whether the Divine Nature, notwithstanding this *Plurality* of *Persons*, is not still Perfectly and Equally *One in Nature*; or, rather *more*, (that is, under *more* Respects,) *One in it's self*, than it would have been in case this Plurality of Persons had been secluded.

Now, if it shall appear by our Explication, that the Affirmative of all these is *Consonant to Reason* working upon our Natural Notions *Stript* of their Imperfections, and, as such, *Transferr'd* to GOD; I hope it will satisfie *Dissenters*, comfort the Faith of those who Believe *already*, and convince every Intelligent Reader, that nothing can with true Reason be *objected* against this Divine Mystery.

SECT. III.

The Terms *or* Words, *of which we make uſe in this Explication*, clear'd *from* Ambiguity.

1. BY the word [GOD] is meant a *moſt Actual* and *Self-Subſiſtent Being*; *Infinite* in His *Nature* and all it's *Attributes*.

2. By the words [*Divine Nature*] we underſtand the ſame *Infinitely Perfect Being*. But we are to mind the Reader once more of that which cannot be too often inculcated, *viz.* That in all Creatures (for Example in *Man*) there is found what anſwers to diverſe Notions in the Line of *Subſtance*; of which one is more Perfect (or Imperfect) than Another. For, an Individual *Man*, conceiv'd preciſely under the Superiour Notions of *Ens*, *Corpus*, *Mixtum*, *Vivens*, *Animal* and *Homo*, ſignifies only ſome Common and Inadequate Notion of Him; whence nothing in *Common* being able *to Exiſt*; but only *Singulars*, as *Peter*, *Paul*, &c. hence all thoſe Former are Imperfect in the Line of *Ens*, which ſignifies *Capable of Exiſting*: Yet, even theſe *Singular* or *Individual* Entities, tho' we ſhould allow them in ſome ſort to Exiſt, have not thence all the Completion or Perfection imaginable in that Line; for a Thing may be Capable to *Exiſt*, and yet not Capable to exiſt *Alone*, or without the *Support* of *Another*, which we call *Subſiſting*. To be *Subſiſtent* then, (which in *Intelligent*

gent Things we call to be a *PERSON,*) being the most Perfect Notion of *Ens*, must be attributed to the Divine Essence or Nature; (tho' the word [*Essence*] does not express it, but rather signifies after the manner of a kind of meer *Form:*) Otherwise the Divine Nature would be conceiv'd to *want* something, which according to our Natural Notions is the utmost Perfection in the Line of *Being*; which is impossible to be thought or said of GOD. who is *Infinitely Perfect* in Being.

3. By the word [*Father,*] I mean one Particular, who communicates the Nature of which Himself is, to *Another* Particular: And by [*Son,*] Him to whom that Nature is thus Communicated; but that he *does* or *does not* Communicate the same *Individual* Nature, or that he is *Before* his Son in Time, and other Considerations arising from Matter, spring from the Imperfection and Limitedness of Creatures, and therefore they are not to be Transferr'd to GOD: Nor are they Essential to the Notions of *Father* and *Son*; as will be plain to any Man, who reflects, that if (*per impossible*) a Man did communicate his *Individual* Nature to Another, and that Other had it thus Communicated from him, and this *Instantaneously*; he would not, in that Supposition, be therefore *less* a Father, but *more perfectly* such, because the Nature Communicated is more perfectly the *Same.* Nor do [*Sooner*] or [*Later*] [*Instantaneous*] or [*Not-Instantaneous*], enter into the precise Notion of *Father*, and *Son*; as appears from the Definition of *Generation*; which *abstracts* from all those Considerations. Moreover, 'tis most Evident, that in such a case, the Person who Communicates his *Individual* Nature, and He to whom 'tis Com-

municated, would have, hence, *some very neer* Relation to one another; and what imaginable Relation *could it be* but that of *Father* and *Son*?

4. I take the word [*Generation*] in the Sense of that Exact and Received Definition, *viz.* [*Processio Viventis a Vivente, tanquam a Principio Conjuncto, in Similitudinem Naturæ,*] which I shall show is perfectly Verify'd in the Procession of the Eternal *Word*. All other Considerations are Extrinsecal and Forrein to the Notion of Generation, as may be gather'd from §. 3. and, therefore do not belong to it's precise Notion, but spring from the Imperfection of Creatures; nor, consequently, *as such*, ought they be Transferr'd to GOD.

5. The word [*Person*] signifies *Perseity*, (as some Schoolmen explicate it;) or what's so *Subsistent* of it self, or by the merits of it's *own Notion* or Expression, that it needs *no other* Formal *Notion* to compleat it, nor *Word* to express it *better*. The Etymology of that word (if such a Consideration, and not rather the *Common Use* of it only, be much to be regarded) seems to be this; that as we say a Speech is *Dissona*, when it *varies* from another in Sense, and *Consona* when it *agrees* to it: So a Thing is call'd *Persona*, when it *thorowly* or perfectly *sounds* or speaks the Notion of *Ens*; or expresses the *utmost Completion* of a Thing under the Notion of an *Intelligent Being*. See §. 2.

6. [*Subsistent*] and [*Suppositum*] signifie the same, and are appliable to all Beings whatever, whether they be *Intelligent* (that is *Persons*) or no; and express their last Completion in the Line of *Ens* in their several Kinds. The Notion of the *former* seems more to respect *it's self*, or it's own *Absoluteness* in the Line of Being. The Notion of

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the *Later* regards the *Nature*, or the Accidents, which it sustains in our Mind, or *as conceiv'd* by us. The Literal meaning of which kind of Saying, is, That, we making *diverse Conceptions* of the *same Thing*, the Formal Conception of the Nature, or of it's Modes, is not that Formal Conception of a Thing *Existing* [*Alone*,] without needing any other farther *Notion* in our *Mind*, or any other *Word*, to *mean* or *signifie* it's standing thus *Alone* or without Dependency on any other *Created* Notion to compleat or make out that Full Sense. Notwithstanding that the Notions of [Subsistent] and [Suppositum] do bear such a nice Distinction; yet, in regard that which *sustains another*, must be *supposed* able to *subsist of it self*; hence they are, not without reason, promiscuously used.

The Explication of the *rest* of those words of which we shall have occasion to make use, will, I conceive, come in more seasonably in their proper Places.

SECT. IV.

That the Divine Nature does Verifie some One Notion that is (some way) Common; and some Others that are Particulars.

Since all *Explications* (as well as Arguments) are to be taken from the *Nature of the Thing*, and from the *Subject* to be Explicated; as being, in reality, nothing else but the *Unfolding* that Na-

ture, and the laying open what, with a Deep Inſpection, we diſcover to be included *in it*, or to belong to it *Intrinſecally*; and, ſince the Nature of GOD, is, at preſent, the *Subject* of our Diſcourſe, or that which we are to *explicate*; our Queſtion being, Whether GOD is not Truly *One* in *Nature* or *Eſſence*, and Three according to the Notion of *Perſon*? Hence, 'tis moſt fitting we ſhould *take our Riſe*, and Ground our Diſcourſe, from the Divine Nature *it ſelf*, conſider'd as it is conceiv'd by us according to our Natural Notions, as is declar'd above.

2. And, becauſe *many* Attributes are held to belong to the Divine Nature; therefore to make our Explication more *facil* and *ſuccinct*, we will pitch upon One or Two Attributes, or Predicates, which are granted by all to belong to GOD's Nature; *viz.* That it is *Spiritual*, or that GOD is an Infinitely-Perfect *Spirit*.

3. Moreover, ſeeing all we know of *Spiritual* Natures, or the Firſt and moſt *Obvious*, and, withall, the moſt *True* Conception we have of them, is, that they are ſuch Beings as have *Underſtanding* and *Will*; and therefore, that they do *Know* and *Love* ſuch Objects as are proportion'd to their pitch, or Agreeable to their Natures; we are thereupon to build our Explication on theſe Two Operations Proper to our Soul, and to other Created Spiritual Natures; and thence *Tranſfer* them to GOD; which we may ſafely do without danger of putting any Imperfection in GOD, in regard thoſe Attributes are the *Greateſt Perfection* of Spiritual Natures, and even Eſſential to them; ſo that we need no more but only abſtract from them the Limitedneſs or Finiteneſs neceſſarily annex-

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to all Creatures, and conceive GOD to be *Infinite* under these Considerations, as is declar'd *Prel.* VII.

4. Farther, because that *Knowledge* and *Love* are *Imperfect* which are exercis'd about *Unworthy* Objects; and those are *most Perfect*, which are employ'd about the *Best* and *Noblest* Objects that can be imagin'd; and only the Divine Nature is the *most Excellent* Object: It follows, that, since no Notion that is *Imperfect* is to be Attributed to GOD; Therefore the *Knowledge* and *Love* which we attribute to Him must be the Knowledge and Love of the Best of all Objects, *Himself*; and thence we must affirm, without the least fear of Injuring the Divine Nature, that [GOD *Knows* and *Loves* Himself,] because to deny Him this, would make the Divine Nature most highly *Imperfect*; nay *more* Imperfect than *Created* Spiritual Natures are; especially if they are *Pure Acts*.

5. Moreover, this Knowledge and Love of *Himself*, is (as it were) the *Primary Operation* of the Deity, as it is a *Spirit*: Wherefore, since the Primary Operation of all Creatures we converse with has been prov'd to be That which *constitutes* their *Essences*; we cannot but judge, that, considering GOD according to our Natural Notions, this Knowledge and Love of *Himself*, is, in that regard, most *Essential* to GOD as He is a *Spirit*.

6. This Fundamental Principle then being laid as the Groundwork of all our ensuing Explication; since (by *Prelim.* II.) and as plain Reason tells us, we are to *discourse consequently* of those True Notions we have of GOD, so they imply no Imperfection; we are to consider next

what *Genuine Consequences* do follow from this Position.

7. It follows, then, hence immediately, that the Divine Nature does *Verifie* the Notions of *Knower* and Thing *Known*, *Lover* and Thing *Loved*; and that there is *in* the Divine Nature that which *answers* to those *Distinct* Notions; nay, which *obliges* us to say they are *Distinct*. For,

8. 'Tis impossible to conceive, that the Notions of *Knower* and Thing *Known*, (and the same is to said of *Lover* and Thing *Loved*) should be the *same* Notion; and not *Contradistinct*, and (some way) *Opposite* to one another. First, Because plain Sense manifests they are *counterpos'd*. Next, the Art of Logick, which is entirely Grounded on our Natural Notions, and perfectly Distinguishes them, informs us certainly that there is a *Relative Opposition*, and, consequently, an unavoidable *Distinction* between them. Thirdly, The Thing *Known* and *Lov'd* do evidently import the *Object* of *Knowledge* and *Love*; and, what's *Objected* cannot but be *Distinct*, or (some way) *Other* from That *to which* 'tis Objected. Fourthly, they being clearly *Relatives*, the very meaning of the word [*Ad*,] which formally expresses all *Relation*, must forcibly signifie there is some sort of *Distinction* between them. Lastly, They are *Correlatives*; which can have no Sense but this, that they *mutually respect* one another. Now that *Knower* and Thing *Known* should mutually *respect* one another, and yet there should not be (in some Sense) *One and Another*, is perfect Nonsense and meer Contradiction.

9. Hence follows, that there must be *some kind* of Distinction in the Divine Nature it self; since

Predicates

Predicates that do neceſſarily bear *Diſtinction* in their very Notion are truly verify'd of it: Nor can *Diſtinction* be in any thing, but it muſt make it, *ſome* way or *other*, *Diſtinct*.

10. Nor can this Diſtinction proceed from the Imperfection of our Underſtanding, as it does when we diſtinguiſh other Divine Attributes; but it proceeds from the Soveraign *Perfection* of the Divine Nature it ſelf, which is to *Know* and *Love Himſelf*: Nor does our Underſtanding in conceiving this, *deform* our True Conception of the Deity but the true Conception of the Deity it ſelf does thus *Inform* our Underſtanding, and *obliges* us to *affirm* thus of it.

11. Hence this Diſtinction, which thoſe words, [*God Knows and Loves Himſelf*,] do put in the Divine Nature, is *Real*: Not only becauſe the Divine *Self-Knowledge* does *Verifie* it; but alſo, becauſe it is not grounded on our *weak manner* of Conceiving it, but, as was ſhown, §§. 4. 5. on the Perfection of *GOD's Eſſence*.

12. Hence, as we transfer to GOD the Notions of Juſtice, Mercy, Power, Wiſdom, *&c.* which we find in Creatures, by obſerving ſuch Effects proceeding from Him as uſe to proceed from ſuch like Perfections *in us*, or *among us*; ſo with the ſame, and far better Reaſon we may transfer to Him the Notions of Knowing and Loving Himſelf; and, conſequently, of *Diſtinction* between thoſe Relative Notions of *Knower* and *Known* which are *in Him*, and objectively *Him*, by *Prel.* 10. 11.

13. To underſtand this more clearly, we may reflect that the Names of thoſe Virtues which we Transfer to GOD do not in their Notion import

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that *one* of them is *not another*; nor hinder but they may all be compriz'd in *one* Eminently Perfect Attribute. I believe, that I have shown, (*Solid Philosophy Asserted, Reflection* XV.) that all Virtues, even amongst *us*, are comprehended in that one Notion, [*Right Reason*] working on such or such Objects, in such and such Occasions. Much more easily may they all be center'd in that one most Perfect Formality of GOD's Essence: Whence all the Distinction of those Attributes as they are in GOD, must necessarily be refunded into our manner of conceiving them by diverse Acts, or Abstracted Conceptions. But now, when we conceive that *GOD Knows Himself*, (and the same may be said of his *Loving Himself*) the business is quite otherwise. For the very Notion of [*Self-Knowledge*] does essentially import *Distinction* of *Knower* and *Known*. Even *Knowledge*, amongst *us*, does essentially signifie, that the Thing Known is *in* our Knowledge as *Another*, or as *Distinct* from the Soul as *knowing* it; as is shown in the Book now cited, *Prelim.* II. §§. 22. 23. and particularly, §. 26. And Reason gives it *must* be so; since when I know a *Tree*, the Nature of a *Tree* which is in my Mind *intellectually*, is not *there* as either my *Essence*, nor as any Intrinsecal *Mode* of *me*, as is manifest; it must therefore necessarily be there as *Distinct from me*, or as *Another*. Nay, when our Soul knows her self, she must, some way or other, be *Distinct* from her self by that Knowledge; for it cannot with any Sense be deny'd, but that she is in that case, her own *Object*; and that, therefore, for that very regard, she must be distinguisht, some way, *from her self* as *Knowing* that Object, as is shown, *Prelim.* IV. Nor is this

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any *Imperfection* in a Created Spirit, to have her Objects in her when she knows them, as *Other*, or as *Distinct from her*: For 'tis the very Notion or Nature of *Knowledge*, which if we take away from her, we must at the same time take away her Knowing Power, and her *Spirituality*, and put her to be made of *Matter*; it being the Property of *Matter* and of *Material* Things to have nothing in them but such *Modes* which are *Intrinsecal* to their Subject, and Determine it's Potentiality. Nay more, 'tis the *highest Perfection* of a Spiritual Nature to have things *in it*, which are *different from it*; as is demonstrated in my *Metaphysicks*, Book II. Ch. 2. §§. 6, 7, 8, 9. Whence, there being no Imperfection in this Notion, but rather it being the *best* Perfection of a Spiritual Nature, we ought with far better Reason than *any other*, Transfer it to GOD; and to say, that GOD, by Knowing Himself, *is* (in some Sense or other) *in Himself* as *Another*, or that He is *Distinct* from *Himself*, as he is a *Knower*, as is seen *Prel.* IV.

14. To finish this Point, we may reflect, that we may more easily be Mis-led by fancying those *other* Attributes to be Distinct in GOD; because, according to our manner of Conceiving they are *Diverse* from one another, and *very Many* of them; But in our case there are but *Two* single Attributes, *viz. Self-Knowing* and *Self-Loving*, and yet each of those single Attributes imports *Distinction* and *Aliety*, (if I may use that word) in it's own *Particular* Notion. Which shows plainly, that the *Distinction* here spoken of, does not arise out of the *Number* of those *Diverse* Attributes, or from our *Distinct Acts* of Conceiving them *Abstractedly*; but from each of those *Single*

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and *Intrinsecal* Natures or Notions of *Self-Knowing* and of *Self-Loving*; which, unless we should impiously degrade the Divine Nature from being *Spiritual*, we must be forced to Attribute to Him; and consequently, *some Distinction*, as these words do most evidently import.

15. Hence is farther manifested, that since GOD *Knows and Loves Himself*, there is in the Divine Nature some *One* Notion that is *Common*, and some Others that are *Particulars*. For it is Evident, that *Knower*, and *Known*, *Lover*, and *Loved*, are all *distinct* Notions from one another, and therefore *Particulars*; as also that the word [*GOD*] is Predicated, and Verify'd of each of them. For, since all True Predication or Verification is made by the Identifying Particle [*Est*,] 'tis consequent, that the Divine Nature is *in* them *all*, and really *Them:* And therefore, since the single word [GOD] is but *one* Notion, and truly said of them *All*, it must be granted to be *COMMON to them all.*

16. And because this Common Notion [GOD] cannot but most properly signifie the Divine Being, which is *Infinite* in *Perfection*; and to be a *Suppositum*, (by Sect. 3. §. 6.) is to be *Compleat* or *Perfect* in the Notion of Ens: Therefore, the Notion of a *Suppositum* cannot but be attributed to that Common Notion [GOD.] Wherefore that Notion is not only *Common*, but also a *Suppositum*; there is then a *Common Suppositum* in GOD, which is predicated of the *Particulars* truly attributed to Him; and, as has been prov'd, Identify'd with Him.

17. In this Notion of the *Common Suppositum*, the Generality of the Jews, the Wiser Heathens, and all those who deny a Trinity, understood the word [*GOD*;] and perhaps our selves too, when there

there is not in our Prayers or Diſcourſe any Particular Reference to any of the *Perſons*.

18. Wherefore this *Common Suppoſitum* may not unfitly be call'd the *Abſolute* Notion of GOD, and thoſe *Particulars* the *Relative* Notions of the ſame Divine Eſſence; becauſe they meerly ſpring from thoſe *Relations*.

19. Whence, becauſe the Common Suppoſitum, expreſt by the word [GOD,] is held, by all who uſe that Word to be *Infinite* in all thoſe Attributes, which we have Demonſtrated in the Third Book of our Metaphyſicks, to belong to the *Firſt Being*, *viz.* Infinitely Wiſe, Juſt, Good, Powerful, *&c.* as alſo Eternal, and Self-Exiſtent; it follows, that *all* or *each* of thoſe *Particulars*, which are Predicated of the Word [GOD,] and therefore are Identify'd with Him, muſt alſo be granted to have all thoſe Infinite Perfections in them, which are attributed to Him; ſince [GOD,] who includes all thoſe Attributes is Predicated (or Identify'd) with them all; as is deliver'd accordingly in the Creed of St. *Athanaſius*.

20. The Difficulty is, how we can with Truth, and our due Regard to GOD, who is eſſentially a moſt Pure Actuality of Being, make Him a *Genus* or a *Species*, Common to *more* which have the Notion of *Inferiours* in reſpect of Him. For true Metaphyſicks admits no Compoſition in GOD of *Genus* and *Difference*, as is ſeen, Book III. §. 35. To clear this, we are to conſider all thoſe ſeveral *Manners of Predicating*, given us by *Porphyrius*, and allow'd by all the Learned World, call'd the *Five Predicables*. Now the Notions of *Genus* and *Species*, which are made by Logical Abſtraction, are *Indeterminate* and *Potential* in reſpect of the

In-

Inferiour Notions; and the Things, (that is, *they*, as thus consider'd) are *Substantiæ Secundæ*, which reach not to the Notion of *Individuum*, or *Substantia Prima*, only which are properly *Entia* or *Capable of Existing*; much less do they reach to the Notion of *Existence*, or *Actual Being*. This being so, it would be most absurd to Transfer such Notions to *GOD* who is *Pure Existence*. Nor can we Predicate any thing of Him as a *Difference*, which determines the foresaid Potentiality of the others; for in that which is essentially *Pure Actual Being*, there can be no farther *Determination* made; since this is done by the *Act*, and nothing can be *more Actual* than *Pure Actuality of Being* it self.

21. Wherefore, setting these Three Predicables aside, there remain those Manners of Predicating call'd *Proprium* and *Accidens*. Now, I conceive, that it argues no Imperfection for the *Commune Suppositum* to be Predicated of those *Particulars*, according to this *Last manner*. For first, This is not Abstracted from *Inferiours*, or Common to them as a *Potential* Notion Determin'd by *Differences*: Again, To be thus Predicated it is not requir'd that the Predicate be an *Accident* it self, or found in any of the Heads of those *Modes*, which are Contradistinguisht from *Substance*; but the Predicate *here* may it self be a *Substance*, provided it does not *per se*, or essentially and formally belong to the Subject. *V. g.* When we say, [a *Cup* is *Golden*, or (which is the same) *Gold*; a *Spoon* is *Gold*; a *Ring* is *Gold*.] the Predicate [*Gold*] apply'd to the *Cup*, *Spoon*, and *Ring*, is a *Substance*; and, in some Sense Common to them all; not as a *Potential* Notion, Determin'd by Differences, is common to it's *Inferiours*, and *Essential* to them; but,

but, because it does not *Essentially* belong to Gold to be apply'd to such a *Figure*, therefore it is *Accidental* or not-*Essential* to it; and hence it is said to be Predicated of them *Accidentally*. Now in this manner the Common Suppositum [GOD] is Predicated of *Knowing*, *Known*, and the other Particulars without any show of Imperfection. I do not say, that *Knowing*, *&c.* are Accidental to GOD, as it is to things of the said Figures to be Gold. I abstract from the *Matter*, and take only the bare *Manner* of Predicating; which is, not to be said or predicated as a *Superiour* of *Inferiours*, to which it's Potentiality is Determin'd by Differences, but as one Substantial Notion, *determin'd already* as to it's own Nature, is Predicated of another, which is either (according to it's Notion) *Substantial*, or formally belonging to Another Head; as those *Figures* are in respect of *Gold*, and the Absolute Notion of the Divine *Essence*, according to the Distinction of our Natural Notions, is to that of *Relation* in Common.

22. Or, if we *invert* the Order of those Propositions, and say, [GOD is *Known*, *Knowing*, *&c.*] and so make the Notion of GOD the *Common Subject* in those speeches in which the *Relative* ones are Predicated; then they may be truly said to be Predicated of him according to the Predicable of *Proprium*. Which soever of those ways we take, no Imperfection will be refunded upon GOD, nor any Potentiality transfer'd to His *most Pure Actuality*; which is the chief danger to be avoided in our *Predications* concerning the Divine Nature.

SECT.

SECT. V.

That theſe Particulars, *are* THREE, *and no more.*

1. SInce then this *Common* or *Abſolute* Suppoſitum, call'd GOD, is juſtly held to be *Infinite* in Being; it follows, that He has all the Poſitive Perfections in the Line of Ens or Subſtance that can be imagin'd, and poſſeſſes them all *Indiviſibly* in *One moſt Actual* Formality of *Being*; whence 'tis impoſſible to apprehend there ſhould be any Diſtinction or Plurality at all in GOD, *as* he is *thus* conceiv'd, or under that preciſe Notion of meerly *Being*; ſince under that Notion He is *Indiviſibly One*; which farther appears hence, that even our ordinary Notion of [Exiſtence] is *Indiviſible*; much more muſt it be ſuch when it is *Infinite*. Wherefore, it being no leſs evidently ſhown, Sect. 4. that there are ſome *Particular* Notions, or ſome ſort of *Plurality*, Truly and Rightly Transferr'd to GOD, and *Verify'd* of Him: This muſt neceſſarily ſpring from our Conceiving GOD under ſome *Other* Notion (or ſome Notion that belongs to *Another* Head or Predicament) than that of *Subſtance* or meer *Being*; and, withall, from *ſuch a one* as does not carry along with it, when 'tis Transferr'd to Him, any Imperfection to the Divine Nature.

2. Nor

2. Nor need we look far to find what kind of Notion *this* is. We can no sooner consider, that GOD *Knows and Loves Himself*, (which is the Ground of all our Explication, and, as it were, the *Text* on which our Reason descants) but we must forcibly and immediately discover, that this Distinction in GOD must be taken from that Head of our Notions, call'd [RELATION.] For the *Knower* cannot be a Knower of *Nothing*, but of some *Thing* or some *Object*, which is *Known* by him: Nor can that Thing or Object be actually *Known*, but there must be some Thing which is a *Knower* of it; which shows those Notions are perfectly *Relative* to one another.

3. Wherefore all the *Distinction* and *Operation*, which (as has been shown) is *Verify'd* to be in the Divine Nature, and all the Distinction of the Particulars we lately spoke of, must be taken from the *Relations*, according to which the Divine Nature is *Referr'd* to its self; and not *formally* and *immediately* from GOD's *Essence*, which belongs formally to the Line of *Substance*.

4. Nor need we fear to attribute *Distinct* and (some way) *Opposite* Predicates to GOD, and, consequently affirm that there is some kind of Distinction and Opposition in Him; since the Distinction necessarily imply'd in that Natural Notion we transfer to Him, does attribute to Him the Highest Perfection of His Nature as 'tis *Spiritual*; and is not Apply'd to Him according to the Notion of *Ens* or *Being*; but, according to Another Respect or Notion, which is Different from it; and (as is shown, *Prel.* X. and XI.) does not induce or require any Distinction formally of the *Essence* it self; Nay, when (as will be shown,

Sect. VIII. §. 7.) that very *Opposition*, notwithstanding it forces some kind of *Plurality*, does no less necessarily infer a *more perfect Unity*, (if possible) in the Divine Nature, at least an Unity in *more respects*, than could have been Conceiv'd had there not been that kind of Distinction and Opposition. Nor yet can any doubt of the *Truth* of this Thesis, which puts Distinct and Opposite Notions in GOD; since His Nature *verifies* those Distinct Notions, and Obliges us to Affirm them of Him, or Attribute them to Him.

5. Since then these Particulars, which (as is shown, §§. 2. and 3.) we *truly* attribute to GOD, must *entirely* be taken from the foresaid *Relations*; 'tis consequent, that the *Number* of them also must be taken from the *Number* of those *Relations*.

6. And, 'tis clearly Agreeable to Reason, that in those of the Former sort, there must be Relation on *both* sides; which must, consequently, constitute, or rather Infers, *Two Particulars*. For, 'tis very Evident from §. 2. and, indeed, is obvious to Common Sense, that (in our case) there is a *Mutual* Relation between the *Knower* and Thing *Known*; as is *express* by those *very Words*; nor can we Express them *otherwise*, while we must affirm that GOD *Knows Himself*. As will yet better appear, Sect. VII. §. 9.

7. Which is hence confirm'd, because as GOD is essentially Infinitely *Intellective* or rather *Intelligent*; so He must also be Infinitely *Intelligible*; or rather *actually Known*; otherwise there would want an *Adequate* Object of the Divine Understanding, which would also infer He is not *Infinitely Intelligent*.

8. There

8. These Relations are grounded materially and really on the Divine *Essence* it self, consider'd, according to it's own Notion, or as it is conceiv'd to be *Absolute*; since 'tis His Essence it self, expreſt by the word [GOD,] which *Knows* and is *Known*, conceiv'd as apt to *ground* those Relations; as it evidently is; and not His Essence as it is conceiv'd *Relatively*: For a *Relation* cannot be the Immediate Reason or Ground of *Another* Relation; otherwise there might be *processus in infinitum*. But the main Reason why this cannot be, is, because it is not the *Relation* it self which is *Referr'd*, but the *Thing*; and *Relation* must necessarily be in those things which are *Related*.

9. Wherefore, however the Divine *Lover*, when GOD *Loves himself*, cannot but have a Relation to the Thing *Loved*, because Love proceeds from the *Goodness* of the *Object*, and it's Agreeableness to it's (that is to GOD's) Nature; yet there is no Mutual Relation from the Thing *Loved* to the *Lover*, or to the *Love* of it. For the Greatest Good and Perfection of an Intelligent or *Knowing* Nature is *Truth*; and Truth does formally consist in this, that the *Object* is so *in the Understanding*, as it is *in it's self*, which is in our case, that the Divine *Object Known* is in the Divine *Knowledge*, or truly conceiv'd by it: Whence Love proceeds formally, properly and immediately, from *both* according to their *Relative* Notions by which they are *Distinguisht*, and not from the *Absolute* Notion which is *Common* to them *both*. Wherefore, since by §. 9. no Relation can be grounded on another *Relation*, and in case there were a *Mutual* Relation to the Lover, it must proceed or be grounded on the Relations of *Knower* and *Known*; it follows,

that there can only be *Three Relations*; and, consequently, (by §§. 4. and 5. as will be shown,) but Three *Particulars* in the Deity; nor can any *more* be attributed to it, according to our best Reason directed by True Principles, and proceeding upon our *Natural Notions*: That the *Common Suppositum* does not infer a *Fourth* Particular, will be seen, Sect. VI. §. 10.

Corollary. Since Divine Love proceeds from this that the Object is so in the Knower as it is in it self, which is the Formal Notion of *TRUTH*: Hence, 'tis seen, how much our Love ought to be set on *Truth*, which is the Natural Perfection of our Mind; how Like GOD those *Noble* Souls are whose Chief Affection is addicted to *Truth*, especially *Divine* Truths: On the other side, how *Ignoble*, and *Unlike* GOD those Mean and Depraved Souls are who *disregard* TRUTH, and think the care of *Promoting* it is *below* their Empty Temporary Greatness.

SECT

SECT. VI.

That these Three Particulars are most fitly called PERSONS.

1. THE next Question is, What Natural Notion of ours does most properly fit those *Three Particulars*, which we have been obliged to put in the Divine Nature; and what Word of ours does most fitly, and in the Common Usage of it, express that Notion. For, since we have granted in our Fifth Preliminary, that Christian Faith was Deliver'd at first in such Language as expreſt our Natural Notions; that is, in such as was *Usual* in those Times and Places, and Intelligible by the Generality in their respective Circumstances; it cannot be deny'd but that we stand engag'd to show that our Explication must likewise observe the same Rule, as to those Words which we pretend do signifie the Point of Faith it self, as expreſt in our Catechisms and Creeds.

2. To perform this as we ought, we will consider first of what Notion or Nature those Particulars must be conceiv'd to be; and because we have *no* Natural Notion but either of *Substance*, or it's *Modes*; it follows, that those Three Particulars we speak of, must either be Particular according to the *first* sort of Notion [*Substance*;] or else according to some of the *Later*. Wherefore, to clear this Point, and determine under *which* of these Notions they are Particulariz'd,

we are to consider *what* it is that *is* thus Particulariz'd; and our former Discourse shows, that it is the *Common Suppositum*, or that which is that *Absolute* Notion, we call [GOD,] which is here Particulariz'd, or has these Particulars *in it*. And, indeed, there needs *no* more but these words, [*God Knows and Loves Himself*,] to evince this: For it is, hence, as Evident as plain Words can make any thing, that 'tis GOD who is the *Knower*, Thing *Known*, and *Lover*; which Notions *give* us, or rather *are* those very *Particulars* we speak of: Now, since the word [GOD] cannot be thought to *belong* to, or be with any Sense, *refer'd* to any *other of* those Heads then that of *Substance* or *Being*, (whence as consider'd in an Absolute and not in a *Relative* Sense, he is call'd the *First Being*,) hence 'tis GOD, conceiv'd under the Notion of *Being* or *Substance*, which is *Particulariz'd*. And, though GOD be not particulariz'd *Substantially*, or according to the *Manner* Substances are particulariz'd amongst us, which is that the Common Abstracted, Indeterminate or Potential Notions of the *Genus*, or *Species*, be *Divided* and *Determin'd* under the Notion of Ens, by means of Essential or Intrinsecal *Differences*, and so make *more Entia*, (for this, as was said lately, cannot be said of the *Pure Actuality* and *Unity* of the Divine Nature;) Yet he may be particulariz'd by reason of the *Relative* Conceptions verify'd of Him, which we have shown do not induce any Imperfection at all: Yet, as it is only the Common Suppositum or GOD, (taking that word in an Absolute Sense) which is *Related*, so it is only what's signify'd by GOD, (or the *Primum Ens*,) which is the *Thing Particulariz'd*.

This

This being then manifeſt, and Particulars under the Notion of *Subſtance*, being moſt neceſſarily held to be Particular, *Suppoſita*, and, if they be *Intelligent*, [*PERSONS*;] it follows that theſe Three Particulars, or, *Suppoſitums* in GOD are fitly and properly to be call'd Three *Divine PERSONS*. And, he who will deny any part of this Diſcourſe ſtands obliged to ſhow either, that there are not Three Particulars in the Divine Nature; or, that it is not the Divine Nature under the Notion of *Subſtance*, which is the Thing *Related*, and thence *Particulariz'd*; or that Particulars under the Notion of *Subſtance*, are not to be call'd in true Speech, *Suppoſitums*; and, if they be *Intelligent*, in a vulgar word, *PERSONS*. He muſt alſo aſſign ſome other *Notion* under which we are to *conceive* them; and invent ſome other *Name*, ſuteing with our Natural Notions, by which we may *call* them. And, laſtly, he ſtands bound to anſwer the Reaſons I have brought in my foregoing Explication for each of thoſe Points. None of which, if he pleaſes to go to work like a Scholler, and not Act a Banterer and Droll, he can, I am ſure, ever be able to perform.

3. This being ſo plain, I am ſorry I muſt declare, that I am much diſſatisfy'd that any Chriſtian Writer, ſpeaking of the *B. Trinity*, ſhould aſſert that the word [PERSON] *is now become a Term of Art*: Whereas we have no word more *Proper* or more *Uſual* to expreſs a Particular Subſiſtent Being that is withall *Intelligent*, than the word [*Perſon*] is. For, let us ask all Mankind, and even the rudeſt Vulgar, how many *Perſons* there are in ſuch a Place? They will candidly reckon up to us only the *Men* and *Women*, and

not the Stools, Chairs, or Irrational Animals; nor can any Man imagine, either that they answer'd thus through any *Skill* or *Art* they had *acquir'd*; or that they meant to express any *Artificial* Conception of ours, or any thing made by an *Artificer*; but that they intended to signifie by that Word, meer *Natural* Things, with which we were well acquainted and daily conversst; and that they, in thus answering, us'd the Ordinary Speech of all Mankind, who spoke and understood the same Language. Again, when 'tis said, [it is *now become* a Term of Art,] What means the word [*now?*] Is it us'd by Christians *now* in any other Sense than it was us'd by S. *Athanasius*, 1330 years ago; or by the Christian Church both *then*, *before*, and ever *since*? Or do our Catechisms *now-a-days* teach us *Artificial Conceits*? For only these are fit to be expresst by *Terms of Art*. I would hope that Learned Man had a better meaning than those Words seem to have, and that I am Deceiv'd in him; however, I thought fit to take notice of it lest it should Deceive *others*.

4. Nor ought it be objected, that the word [*Person*] is not found in Scripture. 'Tis a Necessary Liberty the Christian Church ever took to declare the Faith which she had in her Heart, by more-Emphatical Words, to keep her Thoughts and Tenets from being misunderstood; provided those Words express more fully and clearly the *same Sense*, as is found in the Holy Scripture; as appears in the word [*Consubstantial*] made use of in the *Nicene* Creed; tho' it be no more found in Scripture than the word [Person] is.

5. Yet,

Yet, tho' we must put Three *Persons* in GOD, does not therefore follow that there are *Tria Entia* or *Three Things* in Him. For the Proper Notion of *Ens*, amongst us, is *That which* is Capable of *Existence*; whence, tho' we should derive that Notion from the *Potentiality* signify'd by the word [*Capable*,] which would cost us some straining the signification of words; yet we cannot conceive Three *Entities* in GOD without conceiving there are Three *Existences*, or rather *Self-Existences*, in Him; which 'tis Impossible there should be: For [*Self-Existence*] necessarily implies [*Infinite in Being*;] and there can be no more but *One* Infinite in the same kind; as has been Demonstrated in our Metaphysicks: Nor can it be said that there may be Three *Relative Existences* in GOD; the Notion of [*Existence*] being the most *Absolute*, and most *Irrespective* or *Unrelative* that can be imagin'd. Add, That the Formal Constituent of *Ens* is *Essence*: Wherefore, if we put three *Entia* in GOD, we must also put Three *Divine Essences* in Him: Of which, since each must be *Infinite*, we shall be obliged to put *Three Infinites* under the same Notion: Which, seeing each must be *distinct* from the other; and therefore must, to distinguish them, have *something* in it which the other *had not*; they would, consequently, *limit* one another; and, so, *none* of them would be *Infinite*. Whence, it was not amiss, which an acute School-Divine put in his Publick *Theses*; viz. *In Deo sunt Tres Entes, non Tria Entia: Ignoscant Grammatici, perpendant Theologi.*

6. But,

6. But, to give a farther Reason, why the *Three Particulars* in GOD cannot be said to be Three *Things* or *Entia*, and yet must be called Three *Persons*; and, withall to set this present Point in a *clearer Light*, I discourse thus. The Common Notion of *Ens* or *Substance* is Divided and Subdivided, descending downwards by the *Intrinsecal Differences*, till we come at the *foot* of the *Scala Predicamentalis*, or the Lowest Notions called by Logicians *Individuums*: which are constituted and distinguisht by such a Complexion of Accidents, as is found in *no other*; whence it becomes *This*, that is, a *Substantia Prima*, which only is properly a *Thing*; in which the Matter being thus ultimately Determin'd, 'tis hence made *Capable of Being*, that is, an *Ens*. Whereas, the Former, which were *Common* Notions, are not, by virtue of those *Common* or Universal Natures, or as they are *exprest* by a *General* Word, Capable of Existing or *Entia*, (since nothing *in Common* can exist) and therefore must either exist in the *Substantia Prima*, or *Suppositum*, as Metaphysical Parts (or Inadequate Conceptions) of it, or not at all. Wherefore the *Individuum* includes all those Common Notions in it self as *Parts* of it's *Essence*; whence they are all predicated essentially of it. Nor can our Natural Notion of *Ens*, be devested of this Imperfection that it is compounded of such Metaphysical Parts, which are Superiour and Inferiour in respect of one another. Whence this Notion cannot fitly be Transferr'd to GOD, in whose most Simple Essence there can be no Compositions; no, not even that call'd Metaphysical. Moreover, were this way'd, yet the Notion of *Ens* being Essentially That which has a *Power* to

it can never forego that Potentiality, nor, consequently, be Transferr'd to GOD. For, were the Potentiality of Being abstracted from it, it would either signifie nothing that *any way* relates to Being at all; or else it would signifie *Actual* Being or *Existence*. Now *Existence* may indeed be most fitly apply'd to GOD; but in that case, since the Notion of *Ens* and *Existence* are as widely Different as *Power* and *Act*, it would not be the Notion of [*Ens*,] which is Apply'd, but *Another* very Different Notion, *viz.* that of *Existence*. Wherefore, tho' we call GOD an *Ens*, when the Question is not precisely (as here it is) about the Perfection or Imperfection of our Notion or Expression; yet, in *our* case, where we nicely examine what Natural Notions of ours are *properly* fit to be transferr'd to Him; it is manifest, that both by reason of it's Metaphysical *Composition*, and also of it's *Potentiality*, it is utterly incompetent to be apply'd to God; since in both respects it carries along with it an Unavoidable Imperfection; and, consequently, much less can we say there are in GOD Three *Things*, or *Tria Entia*. The word [*Substance*] is with much more Reason transferr'd to GOD, because it *formally* imports a Distinct Notion from Accidents, and a Sustainer of them in Being; whence it is in a manner the same Notion as a *Suppositum* or *Subsister*.

7. On the other side, taking these Words according to their most formal Signification, the Notion of the words [*Person*] and [*Subsistent*], with which later, the Common Use among Learned Men, does now confound [*Suppositum*,] does neither speak *Potentiality*, nor Composition, but barely signifies the ultimate *Completion* in the Line of

Rational Being, or *Independency* on any other Created Thing of Notion for their Existing: And thence they have a just Title to be Transferrible to the Divine Nature. And hence it is, that the Distinction of those Three Particulars, which the Divine Essence verifies, ought not to be taken from the *manner* in which Things in the Line of Substance use to be Distinguisht, that is, by *Intrinsecal Differences*; nor ought the *Common Suppositum* be apprehended to be Distinguisht or Particulariz'd by such a *gross* way; yet, (as was shown) *Distinguisht* it must be, and there is no other way, nor any other Notion, according to which it can be conceiv'd to be Particulariz'd or Distinguisht, but that of *Relation*; the formal Notion of which is *Ad Aliquid*, (or, some way or other) *Ad Aliud*; by which too we have seen GOD's *Knowing and Loving Himself obliges* us to distinguish Him: whence follows, that the Divine Nature is Distinguisht *Relatively*. Nor does this Notion multiply the Common Nature *Essentially*, as did the *former* way which distinguisht the Common Notion by *Essential Differences*: Both because the Relation by *Prelim.* X. and XI. is not Distinguisht from the Divine Essence it self which is the Reason and Ground of Referring it divertsely; as also, because it *springs* from a most High Perfection in GOD as He is a *Spirit*; I add, and *terminates* also in a High Perfection under the Notion of Being, viz. in that of *Personality* or *Person*. In a word, 'tis the Divine *Essence* which is Distinguisht or Particulariz'd, there being nothing else in GOD to be Distinguisht; Yet it is not Distinguisht *Essentially* or according to the precise Notion of *Essence* or *Being*, but *Relatively*; because it is *Infinite*

ite in Being, and so can be, in that *Absolute* Re-
ect, but *One*.

8. For the same Reason, I avoid using the word *Individuum*,] tho' I do not blame others that do. Perhaps I am too scrupulous in it, yet I cannot but think 'tis something liable to exception, at least *comparatively*. My Reasons are: First, 'Tis too Logical and *Artificial*; and, consequently, tho' it has got, I know not how, out of the Schools into the Language of some well-bred Men to say, ['tis the same *Individual* Man,] yet, for all that, it is not the *Vulgar Speech*, nor so *Natural*. Secondly, Because it is made Particularly such by it's *Difference* too, (*viz.* by the Complexion of it's Accidents;) and, *subsuming* under the *Specifick* Notion, 'tis only a *Negation* of the *Superiour* Notions, and signifies the same as *Ungenerical* or *Unspecifical*. Whereas, the Word [*Person*] has a *Positive* Signification, nor has any reference to the *Genus* and *Species*, as is seen in Angels: And, moreover, it directly imports the highest Perfection in the Line of [*Substance*;] and therefore it is fitly Transferrible to GOD. Again, the word [*Individuum*] being a *Logical* Term, is more subject to wrangle. For *Artists* being the *Imposers*, and (as it were) *Creators* of the Words which themselves use; and such Men seldom *Agreeing* in their *Thoughts* and Meanings; nor consenting *universally* that such a *word* shall stand for such a *Meaning* or *Notion*; it happens that some of them do take the Word in *one* Sense others in *another*; and very frequently *ampliate* or *restrain* the Signification of it at pleasure. Hence *perpetual*, and (if this Inconvenience be not remedy'd by Clear Definitions of such Words) *Eternal Dissentions* must

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needs ensue. And, indeed, most of the Litigious Disputes and Controversies among Learned Men (in case the Contesters be Sincere and Disinterested) do arise from this Defect now mention'd. From which mischief the Words us'd by the *Generality* to express our *Natural* Notions, are Free; for we find by Experience that the *Vulgar* understand one another very well and easily; nor are subject to perpetual Word-skirmishes in their Common Conversation, as the *Others* are.

9. Nor can it be infer'd from this Explication, that, by the same reason, there would be a Trinity of Persons in *Angels* and *Souls Separated* when they Know and Love themselves. For Self-Knowledge formally consisting in this, that the Thing known does *Inexist* in it's own Knowing Power as an *Object*, or after an *Intellectual* manner; and the *Existence*, and consequently, *Inexistence* of all Creatures being *Extrinsecal* or *Accidental* to them, (as being given them by *Another*) and not *Essential* to them, or their *very Essence*, as it is in GOD, it being one of his Peculiar Attributes: Hence it follows, that the Relation of Knower and Known is in them *Accidental* to them, as being Grounded on what's *Accidental* to their Essences; and consequently, by *Prelim.* X. is *Identify'd* with the Object *accidentally* only. Whence it can make only an *Accidental Distinction* in them, and not a Distinction in their *Substance*, or a Distinction of that most perfect Substantial Notion, [*Person*;] as, for the contrary reason, it must make in GOD. Add, that GOD's *Self-Knowledge* is properly and perfectly *Essential* to Him as He is an *Infinite Spirit*; and (as it were) his *Primary Operation*; by which (according to our manner of

Conceiving

receiving) he is *Constituted* such; or rather, Essence, as He is a *Spirit*, does *consist* in it: whereas, in Angels and Souls, the Knowing the whole *Extent* of Entity and even GOD Himself, the Primary Operation for which Nature intended *them*; and to Know *themselves* was only the *Means* or *First-Step* to bring them to the Knowledge of all *other* Things, and thence of GOD: And therefore Self-Knowledge is far from being *their* Primary Operation; or that, by respect to which their *Essence* was Constituted; nor, consequently, can it distinguish their *Substance*, as it does and must in GOD.

10. Nor, lastly, can it be thought, that the *Common Suppositum*, having all Perfections that can be in the Line of Being, and therefore, amongst the rest, *Personality*, in it, does constitute a *Fourth Person*; for since *GOD*, or the Common *Suppositum*, as has been shown, is *Common* to the three *Relative* Persons, or *in them* all, it carries along with it all the Perfections of the Divinity, and among the rest the *Personality* too, and communicates it to the *Relative Persons*, as it does all the other Positive or Absolute Perfections in the *Godhead*. Whence they have all of them to *subsist* or Absolutely to be *Persons* from the *Godhead*, or the Common Suppositum; and that they are *Different* Persons comes wholly and solely from their *Distinct Relations*, as was prov'd above. So that there is no show that the Common Suppositum can make a *Fourth* or *Distinct Person*; since what's *Common to All*, or each, cannot be *Particular* or *Contradistinguish* to *any*; Nor is there any *Opposition* of the *Common* Person to the *Relative* ones; both because it has an *Absolute* and not

Relative Notion; as also, because it is so far from being *Opposite*, that it is *coincident* with them *all*, or with *each* of them.

SECT. VII.

That this Distinction of Three Persons puts no Imperfection in the Divine Nature; and that they are most-fitly call'd, the Father, Son, *and* Holy Spirit.

1. GOD being the Author of *Order* and not of *Confusion*, 'tis most worthy His Divine Nature, and most Consonant to True *Reason*, that there should be some *Order* amongst those *Three* Divine Persons, and some *Solid Ground* for that Order. And, since all Order amongst *More*, must begin from some *One*, or some *First*; it follows, that there must be some *One* amongst them, which is the First or Beginning of that Order; and that therefore the Notion of the word [*Beginning*,] must be Transferr'd to GOD, or be Peculiar to some *One* of those *Persons* who is GOD; provided it can be done without attributing to Him any *Imperfection*: Which waving our Proofs brought hereafter to the contrary) is even *hence* Incredible it *should*; since, as was now shown, and will farther appear, it is *Absolutely Necessary* there should be some *First*, or some *Beginning* amongst them; and, certainly, there can be no *Absolute Necessity* to attribute any Imperfection to GOD.

2. And, that it *ought* to be so, this Plain Reason farther evinces; because, since we cannot name them *all at once*; we must, in recounting them, forcibly name *some One* of them *First*: Nor could we give any good reason *why* we *did this*, unless there were some Consideration in *that Person* it self, which *oblig'd* us to it; otherwise we must be forced to say we did it *without reason*, or nam'd them *at random*.

3. It remains then to show which of the Three Persons is the *First*; to give the reason *why* we put Him *first*; and, in *what Sense*, He is a *First*, or *Principium*, in that *Order*.

4. Reflecting then on those Relations of *Known* and *Knowing*, we find that the *Former* of these, the Divine Essence, as *Known*, has the Nature or Notion of an *Object*; and the Later, (there being no *Potentiality* in GOD) the Nature of *Actual Knowledge*: and that our Natural Notions ascertain us that the *Knowledge* proceeds from the *Object*; for this is that which *determines* the Indifferency of our Knowing Power by *Informing* it, and produces the Act of Knowledge; or, as the Schools phrase it, *Specifies* it. Whence, abstracting this way of producing Knowledge in us from all Potentiality and Causality, (as is most fit,) and only Applying to *GOD* what's Essential to the Notion of an *Object*; (in the being of which in our Understanding, Knowledge does necessarily consist,) we must rationally conceive and affirm, that the Divine Nature as *Knowledge*, or as *Knowing* Himself, does *proceed* from the Divine Nature as an *Object*, or as *Known*: and that therefore this Later is the *Origin*, *Principium*, or *First* of those Three Persons; and Divine *Knowledge*, the *Second*;

it being Evident, that *Love*, which proceeds from the *Goodneſs* of the *Object* in our *Knowledge*, and, therefore, in this *Order* of our Natural Notions, neceſſarily *preſuppoſes* the *other Two*, is with good Reaſon to be accounted the *Third*.

5. For, in regard there can be no Adequate or Proper Object of the *Divine Underſtanding*, but the *Divine Eſſence* it ſelf, and that all Others do fall Infinitely ſhort of being worthy of it; hence, it is equally argumentative to ſay, that His *Knowledge* as it is *Divine*, proceeds from the *Divine Eſſence* as an *Object*; as it is, that *our* Knowledge of *Nature* does proceed from *Natural Objects*; ſince, according to our moſt Natural and Neceſſary Notions, it as unavoidably follows, that GOD's Knowledge is therefore *Divine*, becauſe the Object of it is GOD; as it follows that our Knowledge is therefore *Natural* becauſe the Object of it is of *Natural* Notions; or *Mathematical*, becauſe it has for it's Object thoſe Notions which are *Mathematical*; nay, it would be Perfect Nonſenſe to affirm the *contrary*, or aſſign any *other* reaſon for it. So evidently Conſonant it is to True Reaſon, and to our Natural Notions, to affirm that the Knowledge, even tho' *Divine*, does *proceed* from the *Divine Object*; or, which is the ſame, that the Divine Nature as an *Object* is the *Firſt* that we can poſſibly conceive in the Order of thoſe Notions which we uſe when we ſay, [GOD Knows and Loves Himſelf;] or is the *Beginning* and *Origin* of *Divine Knowledge*, and, conſequently, of *Divine Love*.

6. To Explicate this yet more fully, and to clear our Natural Notion of *Knowing*, let us reflect on that paſſage of St. *Auſtin* at the end of his Confeſſions,

sessions, [*Nos ista quæ fecisti videmus quia sunt: Tu autem quia vides ea, sunt.*] *We see, (or know) the things which thou hast made, because they* are; *but when thou seest them, thy Seeing them* makes them bee. These last words show that when any Created Being proceeds from GOD, His *Understanding* does *begin* that affair, and by *Knowing* it, *makes* them *bee*, or Creates them; but, in all *other* cases, our *Knowledge* comes from the Being of the *Object*. 'Tis then this Nature of Knowledge, thus Explicated, which is our *Natural Notion* of it, and which is Proper to our Soul as it is *Spiritual*. Wherefore we must either Transfer *This* to GOD, and say that His Knowledge *comes from* the Object; or else (having *no Other* Notion of it) we can never Understand the Meaning of those Words, [GOD *Knows* Himself,] nor, consequently Affirm that He *does so*. Certainly, nothing can be plainer than 'tis, that we cannot conceive this Knowledge to be *of* GOD, but because the Object of it is GOD. Wherefore, 'tis even *hence* most Evident, that the *Procession* of the Knowledge *begins* from the *Object*, or is *originiz'd* by it; So that the *Knower*, as *such*, has *nothing* but what he has from that which is *Known*. Whence follows, That this Priority of *Order*, spoken of above, must be a Priority of *Origin*, and has the Notion of *Principiation* to what's *principiated* or *proceeds* from it: Nor does this kind of *Priority* put any *Imperfection*, or *less Perfection* in the Divine Nature as *Knowing*, more than it does in the same Nature as *Known*; because it is equally Essential to the Divine Nature to be *Knowing* as 'tis to be *Known*; and consequently, 'tis impossible to conceive that *one* of the Correlates, considering them purely as *Related*,

(as is our caſe) ſhould more *depend* on the *Other*, than that the *Other* ſhould *depend* on It. Laſtly, ſince, as appears by the words, [GOD *Knows Himſelf*,] both the Correlates are GOD, in whom is *all Perfection* imaginable; 'tis impoſſible, that either *GOD* as *Known*, or as *Knower*, ſhould be in any ſort *Imperfect*, notwithſtanding the Priority of *Origin* between them; ſince this Priority ariſes out of that moſt Perfect Notion of *Knowing*, which neceſſitates, that the *Knowledge* muſt *proceed*, or be *originiz'd* from the *Object Known*; as has been ſhown, §. 5.

7. But to put it paſt conteſt, that, notwithſtanding we muſt be forced to allow that *Knowledge* is thus Originiz'd from the *Object*, yet there is not *leſs Perfection* in *one* than in the other, we lay this Poſition; *viz.* That the *DEITY* being *Infinitely Perfect*, where ever the *Deity* is, there muſt alſo be all the Perfections imaginable. Since then, when we ſay, [GOD *Knows Himſelf*,] both the *Knower* and Thing *Known* are GOD; there is found in each of them *all* the *Abſolute* Attributes which belong to the *DEITY*, with the Connotate of [*Infinite*] annext to them; that is, all Imaginable Perfections are both in the *One* and the *Other*. Moreover, amongſt thoſe Attributes, *Self-Exiſtence* is one; if, indeed, it may be call'd an *Attribute*, and not rather, (as Metaphyſicks demonſtrate) according to our manner of conceiving, the very *Eſſence* of GOD; whence all His Divine Attributes (according to our way of Diſcourſing) ſpring. Since then *Self-Exiſtence* is found in *both*, and the Notion of *Self-exiſtence* bars all *Imperfection* or *Dependence* in Being, and all the ſorts of other Priorities but that of *Origin*;

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'tis impossible to conceive that either of them should be Imperfect, or *Dependent* on the other. Again, since it is *equally* Essential to GOD to *be Known*, as it is *to Know*; and GOD cannot *be Known* without a *Knower*; if this Method of Objecting were Allowable where both are *Infinite*, we might with *Equal* Reason say, That the First Person, who is the Divine Object *Known*, depends on the Second, as that the Second, who is Divine *Knowledge*, depends on the First. 'Tis a Common Maxim, That *Relationes mutuo se ponunt & auferunt*; and yet neither of them is said to be *Dependent* on the Other; since *Mutual Dependence* as to the *Same* Common Notion is direct Nonsence. But the main point is, that this Principiation or Origination does not formally respect the *DEITY it self*, or the Common Suppositum, any more in *One* than in the *Other*; but *only*, the *DEITY* as *Related*; that is, the *Divine Personalities*; wherefore, the *Relation*, (by *Prelim.* X. XI.) not being really *Distinguisht* from, but *Identify'd* with, the *Ground* of Referring; cannot, out of their formal Notion, add any *New Perfection* unto it; especially, since the Common Suppositum, expresst by the Absolute word [GOD,] which is the *Ground* of all the Divine Relations, has in it the *whole* Perfection of them *All*.

8. From this Discourse we see how the *Trinity* is *in the Unity*, because the *Ground* of all these Relations, that is, the Relations *themselves*; and, consequently, all the Three Persons, which are constituted by those Relations, are in that *One Deity*, or in the *Unity* of the *Godhead*: and, withall, how the *Unity* of the GODHEAD is in the *Trinity* of *Persons*, because *one* and the same Di-

vine Nature is in them all; as is evident from theſe very Terms, [*GOD Knows and Loves Himſelf.*] Which, tho' Myſterious to the Rude and Unelevated Conceptions of Vulgar Diſcourſers, is, notwithſtanding, (as has been ſhown) if we take each *ſingle* conſideration of it *aſunder* by our Abſtractive or Natural way of conceiving, and diſcourſe upon *each* of them *diſtinctly*, or as thus aparted, is perfectly *Conſonant to Reaſon* working upon our *Natural Notions*.

9. We come next to conſider by what *Names* this Firſt and Second Perſon, the Divine Nature *Known* and *Knower* are to be call'd. In order to which we lay theſe Poſitions, *viz.* That GOD, who is in them both, is *Living*, (or rather Eſſentially *Life*;) and, conſequently, thoſe two Perſons in whom the Godhead is, muſt be *Living* alſo. Next, *Knowledge* cannot be otherwiſe conceiv'd but to *come*, or (as we uſe to ſay) *proceed* from the *Object*; and therefore the Second Perſon muſt *proceed* from the Firſt. Thirdly, The Divinity communicates it's *own Nature* to the Knower, as appears by the words [*Knows himſelf.*] and alſo by *Reaſon*; for, otherwiſe, we could not ſay, [*It* is Known,] if *It* were not in the Knowledge or *Conjoyn'd* with it *Spiritually* or intellectually. Now, if we ſpell theſe neceſſary Truths together, all which are imply'd in theſe words, [GOD *Knows Himſelf*,] we ſhall find they compound, and (not barely *imply*, but) *fully expreſs* that the Definition of a *SON* is appropriated to the Second Perſon, *viz.* That He is a *Living* Perſon *Proceeding* from a *Living* Perſon, whoſe Nature is of the *ſame Kind* as the others, and is *Conjoyn'd* with him, or *remains* in him;] whence follows, that His Correlate

late must properly and necessarily be call'd a *FATHER*; and lastly, that the *Procession* of Him from His Father can therefore have no other Notion, or Word which we have, that can fit it, but that of GENERATION.

10. Hence it is, that *Knowledge* is Appropriated to the Second Person the *SON*; for which reason He particularly took our Flesh upon Him, and came to be our *Master*, and to *instruct* us in His Holy Law. Hence He is call'd *Sapientia Patris*, or *Verbum*, because *Knowing* does intellectually *speak* or *expresse* the Divine Nature *Known* by Him; as our Conception or *Verbum Mentis* does the *Thing*, or *Truth*, we conceive. Hence, He is truly said to be *Deus de Deo*, *Lumen de Lumine*, *Deus verus de Deo vero*: Because the Common Suppositum, the GODHEAD, is *in both*; and the Divine Nature as He is precisely a *Knower* is Originiz'd from *it self*, as it's own *Object*. Hence, lastly, Because of the Common Nature in *both*, and the Proceeding of *One* from the *Other*, He is call'd *Imago Patris*, *Figura Substantiæ ejus*, &c. All which, and many other such Expressions are exactly verify'd by the Principles here laid, and our Consonant Deductions from them.

11. Since then the Notion of *Father* and *Son* are truly attributed to the Common Suppositum expresst by the Absolute word [GOD;] it is not only *Fitting* but *Necessary*, that those Notions should be the *most perfectly* such, as is Possible to be imagin'd. Wherefore, since *Sons* amongst us, do proceed from their Fathers according to *Specifical* Likeness in Nature; it is most becoming GOD's Infinite Perfection, and His most *ultimately Determin'd* Essence; that is, indeed the *most Perfect*

Unity of the GODHEAD it ſelf, that His *Coeternal Son* ſhould proceed from His *Eternal Father* according to the *moſt Perfect IDENTITY* of Nature that can be conceiv'd; that is, according to the ſelf-ſame *Numerical* Nature. Wherefore this Divine Proceſſion ought not to be explicated by Analogy to the *Specifical* Nature of *Man*, and it's being *Common* to more *Individuals*: For the *Species* does neceſſarily imply *ſome* Potentiality, tho' the *Genus* does *more*; and is *Determinable* (as was ſaid) by *Differences* which are Intrinſecal in the Line of *Ens*; and, therefore, (as was prov'd) do *conſtitute* formally more *Entia*, that is, more *Things* which have *diverſe Eſſences*; all which is Inconſiſtent with the *Divine Nature*: Nor ought any Compoſition of ſuch *Superiour* (or *Potential*) Notions be Transferr'd to GOD. And much leſs, ſince the *Common Suppoſitum*, (however it be predicated of more Particulars in the Manner explicated above,) has in it ſelf, by virtue of it's own Infinite Self-Exiſtence, the utmoſt Perfection in the Line of *Subſtance*; and is, by reaſon of it's *Pureſt Actuality*, more perfectly *One Singular Abſolute Being*, than any *Suppoſitum* or *Individuum* is or can be amongſt us Creatures.

12. And the ſame, partly for the *ſame* reaſon, is, (*Mutatis Mutandis*) to be ſaid of the *Third* Particular verify'd of GOD, or of the *Third Perſon* of the moſt B. Trinity. For, ſince it muſt be granted, that GOD *Loves Himſelf*, and the word [*Himſelf*,] in the *Predicate* of that Propoſition, ſignifies the ſame as the word [GOD,] which is the *Subject* of it; 'tis as Evident, that the Divine Nature *Loving* is the ſame with the Divine Nature *Loved*, as it is that GOD is GOD. But,

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beſides, that this is Evident from the very Terms, or the plain Senſe of Words, there is Another very Peculiar Reaſon ſpringing out of the particular Nature of *LOVE*, which according to our Natural and Vulgar Notions, (by which we are here to guide our ſelves) ſignifies to be Spiritually *Unitive* of the *Lover* to the Thing *Loved*. Our Common Unſtudy'd Thoughts and Language gives this to be *True*: If two Friends *Love* one another dearly, all Mankind uſes to ſay, *They are all One*; and our B. Saviour prays to His Heavenly Father that He and His Diſciples may be *One*, as Himſelf and his Father are *One*; that is, by Mutual *Love*; it being impoſſible thoſe Words can *there* bear any other Signification.

13. We have ſeen above, That *Divine Love*, which is the Third Perſon, proceeds from the *Goodneſs* of the Divine *Object*, or from the Divine *Eſſence Known*, (that is, the *Father*) in His own Divine *Knowledge*, in which conſiſts *Eſſential Truth*; that this *Truth* is therefore GOD's *Greateſt Good*; becauſe this Infinite Truth is the Beſt Perfection of His Nature as it is *Intelligent* or *Spiritual*: That, becauſe it does thus proceed from the Divine Object in the Divine Knowledge, this Third Perſon does, therefore, proceed from the Father and the Son *immediately* and *formally* according to their Diſtinct *Perſonalities* or *Relations*; and that, therefore, becauſe no Relation can be grounded on Another *Relation*, but can only Refer what's *Abſolute*, there can be no Reciprocal, Oppoſite or Diſtinct Relation of the Divine *Object-Known* to the *Lover*; nor, conſequently, any occaſion of conceiving a *Fourth* Perſon: It remains now to ſhow, that ſince *Love* (by §. 12.) imports a Spiritual

ritual *Union* or *Conjunction* of the *Lover* with that which it *Loves*; therefore, from the very Notion of the word [*Conjoyn'd*,] there must be some *Distinction* between those which are thus *Joyn'd-together*: Since, what's in *Every* Respect *One* and the *Same*, cannot, without Injury to Common Sense, be said to be *Conjoyn'd* with it self in *Any* Respect, that is, Conjoyn'd *at all*. But in *what manner* does this Third Person proceed from the other Two? Not according to *Likeness* (or Identity) *of Nature*, as did the *Son*: but it *presupposes* this Likeness, Conformity, Agreeableness or Identity of Nature in the Object as *Known*, and in the *Knower* as *Knowing* it; for, in this consists that Greatest *Good* call'd *Truth*, which is the Object of *Love*; and 'tis against all our Natural Notions to conceive *Actual Love* of a thing not Suppos'd to *bee*: Wherefore this *Similitude* of Nature is not the *Formal Motive*, nor the *Manner* by which Divine Love proceeds; but only this, that the other two Persons according to their Distinction of *Knower* and *Known*, (in which consists Divine *Truth*) do integrate, as it were, that *Bonum Dei*, or *Good*, which is the Adequate Object of the *Divine Will*. The Son, therefore, proceeds from His Father, by having Communicated to Him the same *Form*, (as it were) or the Divine Nature as an *Object* which formally constitutes Him a *Knower* of it, and, thence, a *Son*; The B. Spirit proceeds from the two other Persons as they are a *Good* to the Divine Nature; which it *Affects*, Spiritually *clings* to, or *embraces*; and so becomes or *is* Actually *United* or *One* with it. The Former (according to our weak manner of Conceiving) proceeds as coming *from* the Object Communicating it self *to it*; the Later, by

by it's being *drawn*, as it were, by the Object and moving it self-*forwards* to, (or rather, in reality, *having actually*) an *Union* with it. The Former, by way of *Informing*, or *being in* the Divine Understanding; The Later, by *enamouring* the Divine *Will* to purſue what is conceiv'd to be *out of* the Lover as ſuch; or rather, in our caſe, to *enjoy* it *actually*. Which expreſſion tho' moſt beſeeming a Pure Actuality of Being, yet it debars not the Diſtinction between the Good *Enjoy'd* and the *Enjoyer* of it, but obliges us to conceive them as *thus Diſtinct*.

14. Having thus declar'd the Particularity or Diſtinction of the Three Divine Perſons, in order to *one another*, it is ſeaſonable to manifeſt, in the next place, what Names and what Effects are peculiarly to be Attributed to each of them, as they relate to *us*. Whence, it may appear, that as our Explication is Agreeable to *Right Reaſon*, ſo it is no leſs Conſonant to Holy Scripture, and to the *Senſe* and *Language* of the Chriſtian Church. To mention a few Chief ones, will hint to us the reſt.

15. Since then *Being* is the *Firſt*, in Order, of all our Natural Notions, ſo that we cannot conceive any thing to be *Communicated*, or to deſerve *Love* unleſs it *is*: Hence the Notion of the *Divine Being*, is juſtly conceiv'd to be Appropriated to the Firſt Perſon, who is the *Beginning* and *Original* of the reſt, and communicates it to the *Son*; whence proceeds, (as was now ſaid) the B. Spirit who is *Divine Love*. Hence, alſo, ſince *Every thing Acts as it* Is, He is ſaid to be Author and Cauſe of all Created Being, or the *Creatour* of all things. Hence alſo He is ſaid to be the *Father* of

all

all his Creatures, (in a Natural, but *leſs Proper* Senſe) becauſe He gives us our *Being*; and in a more eſpecial manner, ſince His Only Son, by taking our Nature upon Him, made Himſelf, in ſome ſort, our *Brother*: As alſo, in a *Civil* Senſe; becauſe it belongs to *Fathers* to *provide* for their Children, as His Heavenly Providence does for *all* His *Creatures*. Not to ſpeak how He is a Father in a *Spiritual* Senſe, as we are *Re-generated* by His *Grace*, given us freely for the Merits, and by the Means of His Eternal Son whom he ſent amongſt us to that end.

16. What peculiar Attributes are appropriated to the *Son*, is declard above, §. 10. I only remark here, that when he is call'd *Verbum*, the *WORD*, by a Metaphor taken from our *Verbum Mentis*, that is, our Conception or Notion of an Object in our Knowing Power; we muſt take heed we do not underſtand, by thoſe words, that Imperfect Form of *ſpeaking Truth interiourly*, which is found in *Mental Propoſitions*, which *Affirm*, or *Deny*; for even in Angels and Separated Souls (as has been demonſtrated) Knowledge is *above* all *Compoſition* of ſeveral Notions, of which Propoſitions are made; but it muſt be meant, that the Divine Object, in which is Eſſentially all the *Metaphyſical Verity* both of GOD and of all Creatures, is moſt *Expreſsly* in Him as He is the *Knower* of it; that is, indeed, in the very *Divine Eſſence*; in which the moſt *Actual*, that is, the moſt Bright, and moſt Univerſal *Truth*, is Communicated to Him from the *Father*, and is moſt exactly in Him. We muſt take heed alſo, that when He is call'd *Imago Patris*, and ſuch like, ſome Carteſian or other Ideiſt, catching at the word, do not make Him

him a meer *Picture* or *Similitude* of His Father; and that He has not therefore the *very* Divine Uncreated *Essence*, or the Divine Nature in Him, but only some *Created Similitude* of it. I must confess this sutes well enough with the Doctrine of *Ideas* in our Mind, which are Spiritual *Pourtaitures* or *Resemblances* of the Things we know, and not the *Things themselves*: But that it sutes either with *Reason* or *Faith*, they can never show us; for how can meer *Fancies* agree with such sublime *Realities*; or *Erroneous* Foundations support the *Truth* of Faith in the Opinion of Doubters, by giving Consonant and Genuine Explications of it.

17. The Third Person, *Divine Love*, is call'd not *Comforter*, or *Strengthener*, because nothing more gives our Souls such Strength to resist the Assaults of our Spiritual Enemies, break thorow all Difficulties, and press forwards *vigorously* to attain our True End, Eternal Happiness, which is the Sight of GOD, than does an *Ardent Love* of Him; which, *(Every thing acting as it is)* is the peculiar Gift of the *Holy Ghost*; who, is, not only by His Common Essence, (as are also the rest,) but also by the Particularity of his *Person, DIVINE LOVE*. For the same reason, He is call'd a *Spiritual Unction*; because it was customary to *Anoint* those with *Oil*, who were to exert their Strength in any Encounter or Exercise, to give their Limbs greater *Force* and *Agility*. For the same reason, He is call'd [*Fire*,] which in an Ordinary Metaphor is apply'd to an *Ardent Love*; and thence he came down in *Tongues of Fire*; because Fire is the most *Active* and *Purest* Body we have; and in regard *Love* does *enflame* the Spirits to pursue the Good

Good we affectionately long for. For this reason also, He is call'd our Spiritual *Life*; because Life consists in *Self-moving*; and nothing moves us so efficaciously as *Love*, which is the proper Act of the *Will*, that Faculty that sets all our *Inferiour* Powers on work. And for the same reason, He is called particularly the *Spirit*; because as the *Animal Spirits* in the Body give us all our *Natural Motion*, so *Divine Love*, his peculiar Name, and Nature, gives us all our *Supernatural* Tendency to Heaven; so that no External or Interiour Actions we perform do avail us, or bring us the least Step nearer our True End, Eternal Happiness, unless either out of an Immediate or Remote Intention, it be done out of that Regard or *Intuitus*. Another reason why He is call'd [*Spirit*,] which properly signifies *Breath*, is, Because *Breath* and *Life* are in common speech Equivalent: [*While I breath*,] and [*while I live*,] having the same signification; as have also to *Expire* and to *Die*. Lastly, since *Heavenly Love*, which Divines call *Sanctifying Grace*, is our Supernatural *Life*, which (as was said) the Peculiar Influence of the Third Person does (as it were) *inspire* or *breath* into our Souls; hence, He is, from this Effect, by a Specifical Appellation, call'd the HOLY GHOST or *Holy Spirit*. For, none can think He is call'd *Spirit*, meerly because He is of a *Spiritual Nature*, since this is an Attribute of the GODHEAD, and therefore *Common* to all the Three Persons; nor, because He proceeds from the Father and the Son by a kind of Imaginary Action call'd *Spiration*; of which I must, for my part, confess I can make no Conception, nor how it comes to be Transferr'd to GOD.

18. I may perhaps incurr some Censure for denying the Procession of the Holy Ghost, is to be explicated by *Spiration*, of which Word many Great Men have made use. The best way to clear my self from affecting Singularity, is to give my Reasons why I dislike it, and submit them to the Judgment of our Peers. First, Faith (as was shewn Preliminary V.) must have been deliver'd in such Language as is apt to signify our *Natural Notions*. Secondly, Hence, tho' it may be allowed to Learned Men, in *Explicating* this Mystery, to make use, upon occasion, of some Term of Art which is current in Schools; yet is it utterly Disallowable, to use any which has not for its *Sense*, some Natural Notion of Mankind; otherwise it will *Blunder* the Explication instead of *Clearing* it. Thirdly, It is agreed, and most Consonant to Reason, that no Notion taken from *Material* Beings ought to be Transferr'd to GOD, but by the Intervention of *Spiritual* ones, to which they are Metaphosically apply'd; in regard He is of a *Spiritual*, and not of a *Corporeal* Nature. Fourthly, There can be no Spiritual Notion that respects the Internal Nature of a Spirit, but Being, Knowledge, Will, and the Objects of these too last, which *determin* their Internal Operations. Fifthly, There is none of all these that seems Proper to signify the Procession of *Divine Love*, by *Spiration*. Not *Being!* for That, if Compleat, Stayes in its self, as being the most Absolute Notion: nor can it respect any *other* Notion conceivable in GOD otherwise than as an Object. Not *Knowledge*, for that is an *Immanent* Act, and is compleated in this, that the Object be *such* in the Knower, as it is in its self;

ſelf; whereas *Spiration* has a Notion of ſomething *Tranſitive* to *Another*. Sixthly, It has too much of *Action* in it's Formal Notion, which may hazard to breed a Conceit of *Efficiency* and *Effect*. And, laſtly, Becauſe, as apply'd here to ſignifie a Proceſſion from Father and Son, it can have *no one* Notion in it, and therefore it has *None*. For, ſince the Holy Ghoſt does proceed from them according to their *Perſonalities*; that is, from the Divine Eſſence *as Known*, and *as* the *Knower* of it; and there can be *no one* Notion *Common* to Thing *Known* and *Knower*, which are ſo widely Different, being *toto genere* Diſparate and Contradiſtinct, but *Being*; my Dulneſs cannot comprehend what *one* Notion the word [*Spiration*] can ſignifie; ſince it cannot be Univocally Apply'd to both; nor how it ſutes with our Natural Notions we have of Spiritual Natures; nor in what manner, or for what reaſon it is Transferr'd to GOD: which makes me doubt that meerly the word [*Spiritus*] apply'd particularly to the Holy Ghoſt, was the beſt Ground of this recourſe to *Spiration*, and not the Notion of any Virtue, or Operation which *Nature* has given us of a Spiritual Being. Notwithſtanding, I doubt not but theſe Great Divines had ſome good meaning in it, tho' it colours not with my Thoughts: Nay, that they meant the ſame in ſubſtance which I do, tho' perhaps I do more nicely ſift the Propriety of Words in handling ſuch a Delicate Point, than *they* did. And the ſame, I doubt not, may be ſaid of all thoſe Learned Writers who have of late Explicated this Myſtery *variouſly*: of which the Anti-Trinitarians do very frivolouſly make great Brags, and hope to get ſome Advantage by it. I ſay, *very frivolouſly*: For

For, the Article of Faith it self *Abstracts* from *all* Explications, and stands Firm on it's *own* Grounds, Divine Revelation; tho' both They, I, and Others, should all of us fall short in Explicating it right in every particular. Thus much concerning the Names and peculiar Attributes of the Three Persons, and the Congruous Reasons why we apply such Attributes to each.

19. Notwithstanding all that is said above, concerning these Appropriations in the performing Different Effects, belonging to the Particular Notion, and (as it were) Genius of each *Person*, as such; whenever *GOD* does any thing *ad extra*, or produces any Effect in His Creatures, the Whole Trinity concurs to that Action. For, since nothing can work but it must have the *Being* or Essence proper to it's self; nor *Act*, unless it have a *Will*, the Notion of which is to be the *Principle* of Acting; nor can an Infinitely perfect Being *act*, without Knowing *What*, and *How* to Act; both the Eternal Father, Son, and Spirit, must all concur to every *such* Action. But 'tis otherwise in that which passes *ad intra*, or *within* the Deity it self, because of their Relative-Distinction and Opposition to one another. For, (if I may be allow'd to repeat so oft what is of most Importance) GOD, precisely as the Divine *Object*, or as *Known*, begets Divine *Knowledge*; and the Divine *Essence* in the Divine *Knowledge*, which is *Essential Truth*, and the most Proper and Best Perfection or *Good* of a *Spiritual* Nature, is that Adequate Object from which Divine *Love* proceeds. Hence it is, that since God's *Essence* is *Self-Existence*, which is Infinitely *Actual*, and Infinitely *Intelligible*, or rather, Infinitely *Known*; it is Proper to say, that

the GODHEAD *Self-Exists* by the *Father*, *Knows it Self* by the *Son* who is *Divine Knowledge*, and *Loves* it *Self* by the *Holy Ghost* who is *Divine Love*. Nor can any thing be more Agreeable to Reason than that it should be so, in case (as we ought) we will exalt GOD Infinitely above His Creatures: For, since Creatures do *Exist* by an Existence which is *Accidental* to them, whence it comes that their *Powers* by which they operate are in the Line of *Quality*, or are *Accidents*; It is therefore most Fitting, that GOD, in whom there is nothing that is *Accidental*, but the most refined or sublim'd Notion of *Substance*, should exercise his own *Essence* upon *Himself*; and therefore should have a *Substantial* Notion that is a *Person*, by and in which that Particular to which is specially appropriated Divine *Essence* should *Exist*; and, instead of *Powers* which are *Accidents*, should have particular *Substances* or *Persons*, by which He *Knows* and *Loves Himself*. And therefore, as is said above, GOD *Self-exists* or *is* by the *Person* of the *Father*, *Knows Himself* by the *Person* of the *Son*, and *Loves Himself* by the *Person* of the *Holy Ghost*.

SECT. VIII.

That, notwithstanding this Plurality of Persons, *the Divine* Essence *is not less perfectly* Simple *in it's self; or rather, 'tis* more, (*or* in more *Respects,*) *ONE, than it would have been had there not been this* Plurality of Persons.

1. WHat the Opposers of the B. Trinity most pretend to fear, is, That this Tenet does pre-

prejudice the *UNITY* of the GODHEAD. Now, tho' it has been already sufficiently prov'd, that this has not the least show of Difficulty to a Considering Man; yet, it were not amiss, for their farther Satisfaction, to give this Point a farther Clearing, tho' it wrong the Method of Discourfing by making Repetitions; in which I sometimes indulge my self, to inculcate it better to my Readers, by their seeing the Coherence of this Doctrine in divers and several occasions. For 'tis not every Man's Talent to carry along with him every Link in the Chain of a Connected Discourse, without needing to be re-minded of it.

1. But first, I complain that these Objecters *confound* themselves by not Distinguishing clearly their *own* Conceptions; and, therefore, neither *We* nor *Themselves*, know well what it is they would be at. Let us try then if we can *unravel* their Thoughts, which they have taken such pains to *perplex*. Can they deny that GOD *Knows and Loves Himself*? 'Tis certain they will not; for this makes GOD less Perfect than a *Creature*: Tho', as far as I see they never think of it, or what Consequences follow from it; notwithstanding (as was shown) this is the Ground-work on which all true Explication of this Mystery is built. Can they deny, that, this granted, (as it must be) we are forced to affirm that GOD is the *Knower*, and Object *Known*; as also the *Lover* and Thing *Loved*? The very words fly in their Faces, and tell them they *deny* that which is *perfectly Equivalent* to what they have granted. Will they *deny* that the GODHEAD is *One* and the *Same* under all the Notions, (whatever they are) which is signifi'd by all those *Relative* and *Contradistinct* Names or Words? 'Tis

equally against Common Sense, unless they will say, that by the word [*Himself*] is not meant [GOD,] which is Self-evident. Can they say, that *Knower* and *Known*, *Lover* and *Loved*, are not *Distinct*, and (in some sort) *Opposite* Notions? All Mankind will laugh at them, and every Junior Sophister who ever heard of the Predicament of *Relation* will hiss them. Can they say that the Deity does not *Verifie* those *Distinct* Notions, or that we say *False* when we attribute them to GOD? Themselves will not affirm it. Can they say, That, tho' GOD Verifies them, yet there is no Distinction *at all* in GOD? This is pure Nonsense. For, First, These *Distinct* Notions or Attributes are not *Extrinsecal* Denominations, but most *Intrinsecal* and even *Essential* to GOD; to *Know* and *Love Himself* being the Perfection of His *Spiritual* Nature, and one of His Chiefest Attributes. Next, If those Notions do *most formally* import *Distinction*, and there be *in* GOD that which *verifies* them, there is what verifies Distinction, *in* GOD. May they not then with equal reason say, that *Gold verifies* the Notions of *Yellow*, and *Heavy*, yet there is no *Yellowness* or *Weightiness* in *Gold*? Can they say, That tho' there be *Distinction* in GOD, yet it does not *any way* or under *any* Respect, make GOD Distinct? This were to call Self-*Evidence* in question, and arraign *First Principles*. For is it not Self-Known that a *Form*, or *Abstract* Notion cannot be in any thing, but it must *make* and *denominate* it such as *it self is*; and may they not as well say that *Whiteness* may be in a Wall and yet not make it *White*, or *Humanity* in a thing and not make it a *Man*, as that *Distinction* is in a thing and yet not make it *Distinct*? Can they find any thing in GOD besides *Substance* to *Distinguish*;

guish; that is, will they put any thing *in* GOD that is an *Accident*, or (which is the same) that is *Not-Self-Existent*? 'Tis impossible to pretend it. Can they say, That Distinction of the *Substance*, does not Particularize it, or make *Distinct Substances*? How can they? *Distinction*, whereever it is, must make *something* or other Distinct; and this according to the Nature of the Thing it distinguishes: And therefore if there be only *Substance* for it to affect, it must put *Distinct* or *Particular* Substances; and this as evidently, as if a Quantitative Thing be Distinguisht it must make *Distinct* or *more Quanta*. Will they say these Distinct *Substances*, they being *Spiritual* or *Intelligent*, are not to be call'd [*PERSONS?*] They would do well to let us know their Reason, and withal to assign us some *Other* Name by which Three such Substances ought *more properly* be called. I wish then we knew where their Difficulty pinches: For, otherwise, it would half perswade an uncharitable Man that their Reason *ails nothing* when it knows not *whereabouts* it is *hurt*; whence would follow, that 'tis only their *Will* which is *ill at ease*. But, I rather think they are blunder'd by not-*Distinguishing* their Notions *Exactly*, and not *Proceeding* upon them *Orderly*: Or perhaps, as Men led by *Imagination* use, they *fancy* there must be a just parallel between *Corporeal* and *Spiritual* Natures, and (which is worse) between a *Finite* and an *Infinite* Being, and that they must fit one another exactly as *Two Tallies* do; and, if they find they do not *suite* in *every* regard, their Phantastick Guide has *lost his way*, and complains sadly of the *Perplexity*, in which nothing but his own *Rashness* or *Unskillfulness* has plung'd him.

3. To breed a Conceit in their Easie and Weak Proselytes that the Doctrine of the Trinity is injurious to the *Unity* and *Perfection* of the GODHEAD, they amuze them with several Objections which nothing but the Dotage of *Fancy* could suggest. *V. G.* They'll alledge, That if the Son has the Divine Essence *from* the Father, then the Father *Pre-exists*, and therefore the Son cannot be *Eternal*. By which 'tis manifest, That those Men apprehend there is no Præ-istence but that of *Time*; nay, they conceit that *Eternity* it self is a long Flux of *Time*, or something *Like* it, whereas 'tis a Duration of a quite *Contradictory* Nature to it; whereupon the Grossness of their *Fancy* is presently startled and stunn'd; and their Ignorance of such Preliminary Truths does presently furnish them with *this*, as it may with a thousand *other* such wild Objections. To meet with them I desire them to reflect, that as there could not be any Instant in which GOD *was not*; so neither could any Instant be Conceiv'd in which He *had not* all His Perfections, and amongst them that of Knowing and Loving Himself; and, consequently, in which his Divine Essence as an Object *Known* did not communicate it self to the Divine Knower of it. They may please to reflect too, that there are even *amongst us* many things *before one another*, nay, even as *Causes* and *Effects*, which are not so much as for *one* Instant before one another in *Time*. For Example: Bodies are therefore *Passive* because they have *Matter* in them; they are Passive *thus*, or *Divisible*, because they have *Quantity* in them; and *Corruptible* because they are *Divisible*; nay, 'tis also, in proper Speech True that the following ones *proceed* from those that are foregoing as their Causes; and yet they have

have Passiveness, Quantity, Divisibility, Corruptibility, nay, Extension, Measurability, Proportionability, *&c.* in them all *at one Time*; nay, they are all so perfectly *Contemporaries*, that there is not so much as *one Instant* in which Body has *one* of these and not *all* of them. Whence, for much better Reason may the Son *proceed* from the Father tho' they be both *Coeternal*. They will reply, That all these Effects *proceed* from *Formal* Causes, which may be conceiv'd not to *pre-exist* before one another. And I reply, That in this present Explication all the Divine *Processions* are put to be by the manner of *Form*, and not of *Action* or *Efficiency*; and I much fear that their Transferring *Action* to GOD in their Thoughts, which implies *Motion*, drew them into this Misconceit of Priority after the manner of a kind of Imaginary *Time*. According to the way of discoursing which I take the Divine Object *Inexists* in the Divine Knowledge; which, according to our Natural Notions is call'd *Informing* it. I have produced many Demonstrations both in the Second Preliminary to *Solid Philosophy Asserted*, and others (B. I, Ch. 6.) in my *Metaphysicks*, to show that our Knowledge can be only made by this, that the *Object* it self is *in* our Understanding or *informs* it, when we *Know*; and that every Particular Knowledge we have is *Specify'd*, nay *Individually Determin'd* to be *This*, by the *Object*; and must *proceed* from it both as to its being *at all*, and also as to it's *Being This*. And I dare affirm, That let Witty Men beat their Brains till they are weary, they will never make any other Sense of what it is to *Know*, than this, That the Object *Inexists* in the Knowiag Power as *Another* Thing, or as some way *Distinct* from the Knower. More-

over, this Notion of *Knowing* abstracts from *sooner* or *later*, *Eternal* or *Not-Eternal*; and therefore may, in this regard, be fitly *Apply'd* to GOD, who Knows Himself *Eternally*; and becaufe (as has been often faid) this Knowledge comes from the Divine Object from all Eternity; hence it *is*, and *muft* be alfo *faid* to *Proceed* or be *Originiz'd* from it from all Eternity: fince he *Formally* becomes a *Knower* by means of that *Object-Known*. This is all the Priority Chriftian Divines acknowledge. This abftracts even in us Creatures (I mean in Souls Separated and Angels, who in the *Firft Inftant* Know Themfelves) from all *other* kinds of Priority. Whence 'tis very weak to infer hence, that the Father is *Præ-exiftent*, as if there were any imaginable Inftant in Eternity, in which the Father *was*, and the Son *was not*; or that the Son for that reafon, is not *Self-exiftent*; fince, befides the want of fuch a Priority as they fancy and build their Objection upon it, all the Abfolute Attributes of the Deity, and amongft them *Self-Exiftence*, and *Eternity* too, are Communicated to Him *by*, and *in*, the Divine Eflence *Known*, or from the *Father*.

5. Another Bugbear to their *Fancy*, (for 'tis *That* and not *True Reafon* that gives the Ground to all their Objections) is this; That, by our Difcourfe, God the Father muft *communicate* his *Eflence*, and his *whole* Eflence to the Son; which they think is fufficiently overthrown by meerly asking, [How fhould both have the *fame* thing? efpecially, How fhould He *have it ftill* who has already Communicated it, or *Parted with* it *all*?] And this looks very plaufibly to thofe poor Ignorant Souls who never reflected on *Spiritual* Natures, but think we muft difcourfe of them in the fame manner as we do of

Bodies.

Bodies; whereas, they being of Contradistinct Natures, the quite Contrary follows. For the First, *viz.* That the *Divine Essence* is Communicated, or that as *Known*, (that is, as it is by a Relative Name call'd the Father) it communicates *it self*, let us see how it agrees with *other* Divine Attributes, and with such acknowledg'd Perfections as we find in Creatures. *GOODNESS* bears in it's Notion, (and Experience teaches us the same) that it is Naturally *Communicative* of what it *has*. Since then we ascribe *INFINITE Goodneß* to GOD, and make it to be *Essential* to Him; it follows that He is *INFINITELY Communicative* of the Nature or Essence which he has, or rather he is *Actually* and *Eternally* (for he was Eternally *Good*) Communicating it and this *INFINITELY*. Which how it can be *Verify'd*, or how his Exuberant Goodness could have an *Adequate* Object, unless he did Communicate Himself *Infinitely* in the manner abovesaid, is past the Wit of Man to imagine; since all Communication of Being to *Created* Things, or Suppositums, tho' they were never so *Excellent*, or so *Many*, (their *Natures* and their *Number* being both of them *Finite*) is Infinitely short of His *INFINITE* Bounty or Goodness.

5. Again, *Fecundity* bears in it's Natural Notion a very *High Perfection*. We may observe, That all Living Creatures, when grown up to a consummate pitch in their respective Natures, are *Fruitful* or *Prolifick*; that is, are apt to produce another of their own Kind. And Spiritual Natures, when they come to *know*, are said to *Conceive*, and our Knowledges are call'd [*Conceptions*,] tho' few reflect on the word, or the Analogy it bears to the *Verbum* in the *Divine Mind*, or to the Procession of the Son; only our

our Conceptions of Natural Objects, are *Imperfect* and never arrive at their *utmost* Perfection till we see them in the *First Cause*. Since then these are some kind of Perfection in their several ways, 'is most Consonant to Reason that we should Transfer the Notion of *Fecundity* too to GOD; to whom, as being *Infinitely* Perfect, we ought to ascribe *all* sorts of Perfection, after they are stript from the Imperfections, and from their *Limitedness* which necessarily accompanies all *Finite* Beings, as has been often said above.

6. As for his Communicating his *Whole* Divine Essence, whence in Discourse with no small Man among the Deists, I have heard it inferr'd, that if the Father Communicates His *WHOLE Essence*, and all it's Attributes to the Son, He can *leave nothing at all for Himself*; it is Evident that this Objection proceeds from most *profound* and most *Gross Ignorance*, of *Spiritual* Natures. A Master may communicate *all* his Knowledge to His Scholler, or to such a degree as to make Him as Learned as *Himself*: Does it follow thence, that he has *Empty'd* or Disfurnisht himself of his *whole* Stock of Learning, and is become now an *Ignorant Dunce*? But speaking of *Objects*, which is more to the Point: Even *Material* Objects lose nothing at all by being *known*. Suppose I could penetrate so thorowly the Individuating Complexion of Accidents of such a Body in Nature, so that I comprehended every minute consideration that could possibly belong to it; would that Body be ever the *Worse* or *Diminisht* in it self, because it is *Wholly* Known or Understood? I desire those weak Reasoners to consider that as *Spiritual* Natures are *above Quantity*, so they do not follow the Rules of *Material* Beings, nor in discoursing

ourſing of them ought we to take our Meaſures om ſuch Predicates or Sayings as we uſe when e ſpeak of *Bodies*. Rather, [*Diviſible*] and [*Indiviſible*] which are their Differences that conſtitute em, being *Contradictories*; whatever Conceptions e make of the *One*, the *quite Oppoſite* muſt be made f the *Other*, excepting only the Notion of the Common *Genus* [*Ens*] in which, and which *only*, hey do bo.h of them agree. Nothing at all is *Deſalks* from Them by their Communicating themſelves; nor do they *loſe* any thing even by *Acting* upon Bodies. The Nerves of an Angel are not *over-ſtrain'd*, nor their Spirits *ſpent* by Changing or Altering them: Nor are Spiritual Objects *impair'd* by their being thus Communicated. But 'tis prodigiouſly weak to object this in our caſe, where the Diſcourſe is of *GOD's Knowing Himſelf*, and where it is granted that He does ſo; unleſs thoſe Gentlemen think that the Word [*Himſelf*,] in that ſpeech, does not ſignifie [GOD;] or elſe they conceit that GOD is the *Worſe* by Knowing Himſelf; that is, the *Worſe* for being *Infinitely Perfect*; for in ſuch Nonſenſe as this, all their Objections againſt the moſt B. Trinity, when driven home to their Principles, will be found to *terminate*.

7. Tho' I cannot but judge that enough has been ſaid, both *here*, and indeed in divers places of this Treatiſe, to aſſert and manifeſt, that, notwithſtanding this Diſtinction or Plurality of Perſons, there is not the leaſt Show of prejudicing the *Unity* of the GODHEAD; yet it were not amiſs to add one Conſideration more, which will much ſurpriſe the Anti-Trinitarians, and be lookt upon by them as a moſt ſtrange Paradox: which is, that the *Unity* of the GODHEAD is ſo far from being

being violated by a *Trinity* of *Perſons*, that it is in divers regards *better Strengthen'd* by that Poſition. To ſhow which I premiſe this *Lemma*; That That *Unity* is Beſt which is *every manner of way* ſuch, and not that which is *not ſo:* Whence follows that ſuch a Compleat Unity *in all Regards* ought to be aſcrib'd to the GODHEAD. Wherefore, ſince it has been by ſo many Demonſtrations (quoted and related to above) prov'd, I hope beyond all poſſibility of Confute, that *Knowledge* conſiſts in this, that the Nature *Known*, (even tho' it be of a Material or Corporeal thing, which is of a *contrary* Nature to that of the Knower) muſt, out of the very Notion of being *Known*, be *One* and the *Same* in the *Knower* as it is *in it ſelf:* Likewiſe, ſince our Natural Notions do aſſure us, that *Love* is Spiritually *Unitive* of the Lover with the thing *Loved*; and theſe ways of making the Divine Nature *One* with it ſelf, are clearly Different from that of being an *Infinite Actuality of Being*, whence we deduced GOD's Metaphyſical Unity in our Third Book of our *Tranſnatural Philoſophy*; it follows neceſſarily that the *Deity* had not been in *ſo many Reſpects One*, had He not (*per impoſſible*) *Known* and *Lov'd Himſelf*, that is, had there not been a *Trinity of Perſons*, by which only He could be ſaid to *Know* and *Love Himſelf*, as has been abundantly Deduced. Wherefore, ſince it belongs to the Divine *Unity*, to be *Infinitely*, and, conſequently, *every way* ſuch; even out of this very conſideration, ſecluding all others, there ought to be admitted a *Trinity of Perſons*.

SECT.

SECT. IX.

The Subſtance of the foregoing Explication, Recapitulated.

1. TO ſum up the precedent Explication in ſhort. Since GOD Knows and Loves *Himſelf*, there is in the Divine Nature what does *Verifie* both *Knower* and *Known*, *Lover* and *Loved*. Wherefore ſince each of theſe Pairs of Notions, they being relatively *Oppoſite*, have unavoidably ſome *Diſtinction* in them; and being *verify'd* of GOD are *in* the Divine Nature, there is neceſſarily *ſome* Diſtinction in the Divine Nature. Again, ſince theſe Notions, which are *Verify'd* of *GOD*, and therefore (ſince they cannot be thought to be *Extrinſecal* Denominations) are really *in* Him, are *Diſtinct*, and not *Common* Notions to Many; but each of them *ſingular* in it's ſelf; they muſt be *Particulars*, to which the word [GOD] is *Common*, and (in ſome manner or other) predicated of them all: There are therefore *in* GOD, (in ſome Senſe or other) *Diſtinct Particulars*: As appears farther, becauſe this Predication is made by the Copula [*Eſt*,] which *Identifies* thoſe Particulars with the Common Predicate, (GOD;) that is, ſignifies theſe Diſtinct Particulars are *Intrinſecal* to the Divine Nature, and not Apply'd to it *Outwardly* by our falſe or untoward *manner* of Conceiving it, but ſpring out of the very *Nature* of the *Thing* (or Divine Nature) *truly* Conceiv'd. Alſo, ſince what's meant by the word [GOD,] muſt be conceiv'd to have *All* Perfections in it in the Line of *Being*, of which

which to be *Subsistent*, or a *Suppositum*, is *One*; we must be forced to say, that what's meant by the word [GOD] is not only *Common* in respect of those others, but also that 'tis a *Common Suppositum*; and, that it is the *Common Suppositum* which is *Verify'd* of all those *Particulars*. And, since it cannot be Verify'd or Predicated of them as a *Genus* or *Species*, because These do necessarily include *Indetermination* and *Potentiality*, which are Inconsistent with GOD's Purest *Actuality*; therefore it must be Predicated of them after such a manner as is *not* Generical or Specifical, but in such a way as a Notion which is in *One* Line is predicated of such Notions as are conceiv'd to be *Formally* in *Another*.

2. These Particulars can be but *Three*, tho' there seems to be two Conjugations (as it were) of mutually *Opposite Relations*. Because Divine *Love* ought to proceed from the Greatest GOOD that can be conceiv'd to belong or be Connatural to GOD as He is of a *Spiritual* Nature; *viz.* the *Knowledge* of *Infinite Truth*; or, (which is the same) from Infinite or Divine *Truth Known* in the Divine *Knowledge*; which amounts to this, that Divine *Love* proceeds from the Two other Particulars *formally* according to their *Relations*. Whence no Correlation can be from those other Persons to Divine *Love* which *thus* proceeds from them; because Relation is Grounded on that which it *Refers* or *Relates*: It being then Evident, that whatever is the *Ground* of Relation, or *Related*, must be some *Absolute* Notion, and not such a one as is *Relative*; it follows, that there cannot be any *Correlation* where the Immediate Ground is a *Relative* it self.

3. These Three Distinct Particulars, *Verify'd* of GOD, and therefore Truly *in* the Divine Nature, are

are properly to be called *PERSONS*; because, there being no Accidents in GOD, there is nothing in the Divine Nature to be Distinguish'd or Particulariz'd but his *Substance*; and Particulars in an *Intelligent Substance*, are properly called PERSONS. There are therefore *Three Persons* in GOD. Amongst which, since Knowledge formally proceeds from an *Object* of the *same* Narure in both the Knower and thing Known; and to communicate a *Living* Nature to another *Living* Particular, is to GENERATE; hence this Procession is truly call'd GENERATION; and therefore the Divine Object Known, from which Divine Knowledge thus proceeds, is truly (tho' in a Spiritual Sense) call'd a *FATHER*, and the Divine Knowledge a SON; and the former of these is the *First* by way of *Origin*; because Knowledge must be conceiv'd to *proceed* from the *Object*; and not the *Object*, or *Thing* to proceed from the *Knowledge*, unless that Knowledge makes it to *be*, or *Creates* it, as the Divine Wisdom does Creatures. The *Third* Person is properly call'd *Divine Love*, because Love proceeds from that which is our Greatest and most Connatural *Good*, perfectly and expressly *Known*, or (as we phrase it) *conceited*, (or fully conceiv'd) to be such. Now the Greatest *Good* of GOD who is of a *Spiritual* Nature, is Essential *TRUTH*, which (as was said) consists in this, that GOD *knows Himself*; or (which is the same) that the Divine *Object* is in the Divine *Knower*: By which is seen *How* and *Why* the *Holy Ghost*, who is *Divine Love*, proceeds from both the *Father* and the *Son*.

4. Wherefore, since, as appears by those oft-recited Words on which we build our Explication, the Common Suppositum, express by the word

[GOD]

[GOD] has in it *All* the Perfections that can be imagin'd, and this *Infinitely*; hence all the Three Perſons having the *common Suppoſitum*, or the GODHEAD, in them, are *Coeternal*, *Co-omnipotent*, &c. and in every reſpect *Co-equal*, as is expreſt in ihe Creed of St. *Athanaſius*. Whence all Objections of their being before one another for ſome *Time*, or ſome *Inſtant*, as alſo of *Dependence* on one another; and all Diſtinction in *Nature*, or imagin'd *Plurality* of *Gods*; are Diametrically oppoſite to the Doctrine of the *Trinity*. Laſtly, hence all pretended Arguments taken from *Fancy* (for, from True Reaſon none at all can be drawn) are, by the reſpective parts of this Explication, ſhewn to be frivolous, and either *Anſwer'd*, or elſe *Foreſtall'd* and *Prevented*.

5. If the Anti-Trinitarians have any Objections in their *Quiver*, I have ſet them here a fair *Mark*, at which they may *level* them. They may ſee here, that I do not wrap my Diſcourſe in Ambiguity of words; but I *diſtinguiſh* my Notions as *exactly* as is poſſible, and *draw* my Concluſions *conſequently*: Nor have I any Deductions which are nor grounded on *Principles*. But I foreſee that they will not be able to raiſe any Oppoſition which is not built on *Faneies*, taken from *Material* Beings, which are too groſs to be made uſe of when we are diſcourſing of GOD, and altogether unfit to be Transferr'd, in *their* rude ſenſe, to ſo *ſublime* a Majeſty; or elſe that they are occaſion'd by perfect *Ignorance* of *Spiritual* Natures and their Operations. The main Diſtinction between *which* and *Bodies* is this, that, whereas *Bodies* being *Diviſible* Entitites, can have nothing in them (Matter ſuppoſed) but their own Accidents or *Modes*, which *Determine* the Matter

Matter thus or thus, and thence, make it this or the other *Individuum*, so that a Corporeal Supposituм or Thing can have nothing in it but its *own* Nature, and its own *Intrinsical* Modes which have no Being but *Its*: A *Spiritual* Being, (which is so far Superiour to it, that it is constituted by its Difference, [*Indivisible*] which is of a (*Contradictory* Nature to it,) can, therefore, by its Proper Operation, [*Knowing*,] have *all other* Essences or Natures in it *besides its own*, and *engraft* them (as it were) on its *Stock* of Being; and in such a different manner from the former, that, as they are *in It*, they are no *Part*, or *proper Mode*, of the Spiritual Nature it self, nor any *Intrinsical* Accidents of it; but they are there formally *as Others*, or as *Distinct from it*; nor are they *Dependent* on the Spiritual Nature that Knows them, for their *Being*, as were the *Corporeal* Modes on their *Subject*; but they have a *Proper* Being of their own *out of* the Understanding, and *Independently on it*. So likewise when they have an Act of *Love*, they have a Propension, Tendency, or Panting after the *Object* of that Love, and an endeavour to be *Conjoyn'd* and *United* to it by way of Attainment or Fruition of the *Good* they conceive to be in it: Whence 'tis plain that they are carry'd to it as it is *Another*, or as 'tis *Distinct from themselves*. So that even when an Angel, or a Soul, Knows and Loves *its self*, they must, in some Respect or other, be *Distinct* from themselves, as they are the *Object* of that Knowledge and Love; as the very word [*Object*] does Evidence; and as manifestly appears from the Antithesis between Knower and Known, Lover and Loved. Only, because (as was shown above) in *Creatures*, which are not *Self-Beings*, this Know-

ledge, (and conſequently Love) are *Accidental* to them, in regard that even their *Exiſtence* (which this Knowledge and Love preſuppoſes) is *Extrinſical* and *Accidental* to their *Eſſence*; therefore this *Diſtinction* which *Self-Knowledge* and *Self-Love* makes in them, and which is the *Immediate* Ground of thoſe *Relations*, cannot make Diſtinction in their *Subſtance*: Whereas in GOD, in whoſe Eſſence there can be no *Accidents*, nor any thing *Accidental*, but purely *Subſtance*; Self-Knowledge and Self-Love muſt neceſſarily Diſtinguiſh, and, conſequently, Particularize the *Subſtance*; and hence *Particulars* of a Subſtance which is *Intelligent*, being, in proper Speech, call'd *Perſons*, it obliges us to put a *TRINITY* of PERSONS in the ſame Divine *Nature*, or in the UNITY of the GODHEAD.

6. Perhaps it may be Objected, That I am inconſiſtent with my ſelf, while I ſay, that there are no *Accidents* in GOD; and therefore only His *Subſtance* is Particulariz'd, whence we infer Plurality of Perſons; and yet, we put *Relation* in GOD which is an *Accident*. I anſwer, (that) as appears by our State of the Queſtion, we do not put Relations in GOD, *as He is in Himſelf*, but only *as He is Conceiv'd by us*; and that, as we conceive Him according to our Natural Notions, it is impoſſible to conceive, or ſpeak of Him *otherwiſe*. To the Objection 'tis Reply'd, that we do not Transfer the Notion of *Relation* to GOD without ſtripping it firſt of its Imperfection which is to *inhere* in GOD as in its *Subject*, or as a *Mode* of it; which implies *Potentiality* in the Subject, and *Dependence* on it in the *Form*. We have already ſhown that Relation, (meerly as Relation) does add no Perfection or Imperfection to that on which 'tis Ground-

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ed, and which has an *Absolute* Notion: As *Likeness* between two Things that are *White*, adds in *neither* of them the least Perfection or Imperfection to *their* Absolute Notion; that is, it makes neither of them more or less *White*. Wherefore the Relations in GOD are as *Essential* to Him as is the Knowing and Loving Himself, which *Grounds* these Relations. Nor is this Peculiar in the *Relative* Notions we apply to GOD; for Mercy, Justice, Goodness, *&c.* and the rest of such Attributes are *Qualities* in us, and expreſt as such; and yet they are *Essential* to the *DEITY*; and have their Natures which they had as *Accidents*, Dignify'd to be several Inadequate Conceptions of the Divine *Essence* it self.

SECT. X.

Of what vast *Importance and most* Efficacious *Influence the Belief of the Blessed TRINITY is to* Christian Life, *and to the* raising *our Thoughts and Affections towards* Heaven.

1. I Doubt not but the Anti-Trinitarians will complain sadly of the Christian Church as barbarously Uncharitable, for cutting off from the Body of their Society, Excommunicating and delivering over to Satan so many well-meaning Persons who embrace their Sentiment. They will ask why the Denying a Tenet, which is meerly *Speculative*, should be so hainously taken and severely resented? They will be apt to liken Church-Governours to those hot-headed School-Divines

who all-to-be-Heretick those who will not allow their Opinion. They will pretend that, as long as Men do sincerely Worship the only True GOD, and keep His Commandments (which they will profess they do from their Hearts hold and intend) no more can in reason be requir'd. Is not this enough, will they say, for Salvation? Must the Seamless Coat of Christ be torn and shatter'd to pieces, Charity and Church-Communion be violated in the height, for the sake of a *Speculative* Tenet; which, however it may please some, can suit with the Fancies of *very Few*; perhaps *None*, if they would but lay aside their Customary Belief, which Education and not Judgment has given them; and set themselves seriously to reflect how *Uncouth* it is to their Reason, and how utterly Unuseful, Ineffectual, and of no Influence at all, it is to Good Life, Piety, and Virtuous Action. Thus they will plead for their Impious Doctrine, and Schismatical Fact; and their Apology will be receiv'd with Applause, by all the *Latitudinarian* Party. For nothing is so Cheap, and Costs so little, and withal is so Necessary for those who are destitute of Solid Reasons, as 'tis to Affect and have Recourse to *Godly Cant*,

2. In Answer; First, we will speak to the *Persons*, and their *Guilt* or *Innocence*; then to the *Point* it self. We ask then those Rabbies of the Anti-Trinitarians, Who taught them that piece of Doctrine, which they proceed upon as if it were a a Self-evident Principle, that the way to determine what we are to Believe, what not, is to *begin* our Enquiry by scanning the Articles of Faith themselves, by our *Common* and *Obvious Reason*; and to make This the *Test* of what we are to *Accept*, what

what to *Reject*. For, First, they cannot but see that this takes away the very Notion of *Faith* out of the Hearts of Mankind. I suppose by [*Reason*] they mean *Evident* Reason, for otherwise they must grant that this *Rule* of theirs is *Uncertain*, and therefore can be no *Rule* at all. And, if they will not believe but upon *Evident Reason*, then 'tis *Science*; and so farwell *all Faith*. Secondly, If they say they intend only to Evidence the Opposite Tenet to be *False*, and not any Point of Faith to be *True*; we are but where we were. For, where the Tenets in Question are *Contradictories*, as 'tis here; he that Evidences the *Trinity* of Persons in the GODHEAD to be *False*, does, with the same Labour, and at the same time, Evidence the *Unity* of Person in the same GODHEAD to be *True*: Since then this later is a Point of *Faith* with them, they must still grant that, by Evidencing this, they turn *Faith* into *Science*. Thirdly, This Tenet, amongst others, was held by themselves, e're they renounc'd it, to have come to them by *Divine Revelation*; wherefore, they are convinced, by recurring to this New Rule of *Humane Reason*, to bid adieu to all *Divine Revelation*; and, so, they fall in with the *Deists*; For, why should *one* Point of Faith be received upon their Rule of *Humane Reason*, and not *All*. Fourthly, They are False to their *own Rule*, and their own Pretence; and therefore are not to be *Credited*, nor without some straining of Charity, to be excus'd as to their having *Sincere Intentions*. An *Evident Proof* can be no other but a clear *Demonstration*, and to this I have not observ'd they ever so much as *pretended*. 'Tis easie to call any pretty *probable* Proof an *Evidence*, so it be but suitable to *Fancy*:

But *Demonſtration* carries ſomething that is *Manly*, *Deciſive* and *Victorious* in its Notion; to which therefore 'tis dangerous for *Plauſible* and *Probable* Diſcourſers to pretend. A True Demonſtration muſt be built on *Principles* that are *Evident*, and finally reducible to *Self-Evidence*: So muſt the Conſequence of it too, and the *Medium* muſt be ſuch as is moſt *neceſſarily Connected* with the two *Extremes*. What I affirm then is, that they have not Produc'd ſo much as *One* Demonſtration, (however they would have it thought they have,) though they cautiouſly mince it in the Expreſſion. If they have any ſuch let us ſee it, let us hear of it. I will grant them that *any One*, which is truly ſuch, will conclude the Point, and carry the Cauſe. They have ſeen my Explication, what Grounds I proceed upon, and what Principles I build on. Wherefore, to make ſhort work of it, I ſend them a flat Challenge to produce this one Demonſtration of theirs againſt this Myſtery. Half a Sheet of Paper will *conclude* the *whole* Controverſie, as far as it depends on the way of *Humane Reaſon*; to which they have appeal'd from *Divine Revelation*, and from the *Judgment* and *Doctrine* of the Chriſtian Church. If they be *Sincere*, they will put it to the Tryal; if they *refuſe*, they give themſelves to be *Guilty* of perſiſting *voluntarily* in an *Errour*, and manifeſt that they *took up* this Pretence of *Evident Reaſon* for a Stale to draw after them the *Ignorant* and *Unſtable*; but that they do not think it their Intereſt to *ſtand* to the Rule themſelves have eſpouſed. Fifthly, By renouncing *this* Fundamental of Chriſtian Faith, they have, by Conſequence, invalidated *all* Chriſtian Faith, by denying the *Certainty* of the Ground

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of *All* Faith. For this was held by the Christian Church upon *some* Ground; which, by their Recession as to this Point, they have Renounc'd; and by consequence, have brought all Christian Faith into a *Groundless* Uncertainty. Lastly, By their *Denial* of this Article, they *accuse* the Christian Church of being *Idolatrous*, in the most Fundamental Article of her Faith, and in the greatest part of her Worship, in Adoring so constantly, heartily and devoutly, a *Man* for GOD, and a *Creature* for the Dread *Creatour*.

3. To summe up then this whole Discourse. If the taking away the Notion of *all Faith*, and turning it into *Science*. If to renounce, by Consequence, *Divine Revelation*, which none but *Deists* professedly Oppose. If the Injury done to *Humane Reason*, (besides the *misapplying* it) and the *Fourbe* put upon weak Souls, in setting up for *Evident Reasoners*, without offering so much as *One* Argument which is in true Speech *Evident*, or Conclusive; If the *undermining* the *Ground* on which *all* Faith is built, as to our Knowledge of it. Lastly, If the *accusing* their former *Superiours*, the Church-Governours, so many Venerable, Learned, and Holy *Fathers* of the Church, and even so many *General* and *Provincial Councils*; nay, the Christian *Church* it self, of most Gross Idolatry, Blasphemy and Prophaneness, may be thought sufficient Provocation and Plea for the Governours of the Christian Church to Excommunicate and Declare, That they (who were by their Office the Depositaries to whom the Preserving of Christ's Faith was committed,) would have no more to do with such Men who had voluntarily *gone out* from the Church; and who, should they be permitted

ſtill to remain in her, would hazard to infect with their Contagious Doctrine and Practice the Sounder Faithful. If theſe things, I ſay, be manifeſtly ſo, then the Church and her Governours are *Acquitted*, and the Blame and Guilt lie evidently at *their* Doors: This is the true Point to be *Decided*. Which, I believe every Man of Common Senſe, were they of the Jury, would quickly *determin*, without needing to go from the Bar to debate it, or conſider of it.

4. But this is not all that may be alledg'd againſt them; There ſeems moreover, to be imply'd in their Diſcourſes, that the *moſt perfect* Law and *moſt Elevating* Principles of Chriſtianity are no better than that moſt Imperfect State of the *Law of Nature*, which rais'd Men to no higher a pitch than that of meer *Moral Honeſty*; in which divers of the Antient Heathens excell'd many Chriſtians. What Neceſſity was there, in ſuch a caſe, that Chriſt our Saviour ſhould come amongſt us, take ſuch pains in Preaching and working Miracles, Suffering a moſt Cruel Death on the Croſs, Riſing again from the Dead, Aſcending into Heaven, and Sending His H. Spirit, *&c*? Certainly, it had been very Prepoſterous to have laid ſo many *Supernatural*, *Extraordinary* and *Prodigious* Means, to compaſs ſuch an End, as was within the Power of Nature, without Miraculous or Supernatural Aſſiſtance, to atchieve.

5. This ſhews their ſleight Opinion of the *Chriſtian* Law, the Nature of it's *Principles* and the *Efficacy* of the Motives it propoſes; which was intended by God's Wiſdom to purifie in the *beſt* manner the hearts of the Faithful, and to raiſe them to the Love of Heaven by the moſt Powerful Means Infi-

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nite Goodneſs and Mercy could contrive. To apprehend better how highly GOD's Revelation of the B. *Trinity* conduces to Mankind's Salvation, and to cultivate our Minds with Theological Virtues, which are the *only Diſpoſitions* to attain it; let us conſider how *GOD*'s Revealing Himſelf to us, as to thoſe Attributes of Mercy, Juſtice, Goodneſs, Omnipotence, Holineſs, *&c.* did and does promote Virtue in the Church, and thence eſtimate what large Acceſſions the Belief of the B. Trinity does ſuperadd to them. If GOD had not been repreſented to us, and believ'd by us to be *Juſt*, what Sinner would not have run on in Sin, preſuming He was *Unconcern'd* in Sublunary Actions, and would never *call him to account* for his Sins? Or, if he held him ſeverely *Juſt* and not *Merciful*, what poor Creature, conſcious to himſelf how often he had grievouſly Offended Him, would not *Deſpair* of Pardon, think all was irrecoverably loſt, and thence run forwards headlong in Sinning; wanting Encouragement, or *Hope* of any Favour, in caſe he ſhould return, and repent? Who would at all *Love* Him, if he did not think Him *Good*; *Believe* in Him if He were not *Veracious*; or *Truſt* in Him if He were not *Faithful* and *Powerful*? Or, laſtly, Who would care to lead a *Holy* Life, if He deem'd that GOD was not *Holy Himſelf*? So that all ſorts of the Beſt Virtues, Faith, Hope, and Charity, would be *baniſht* out of the Thoughts of all Mankind, if GOD had not Reveal'd Himſelf to them under the Notions of theſe ſeveral Divine Attributes.

4. Let us now conſider what incomparably Higher Advances in Virtue the Doctrine of the B. Trinity, and all the Train of *Innumerable* and *moſt Powerful Motives* which *depend* on it, as on their

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Principle, do superadd to the Former now mention'd, all tending, of their own Nature; to purify our Souls, and to *raise* them to the *highest* pitch of Perfection. They are so *many*, and each of them so *pregnant*, that I must content my self to Select only a *Few*, and leave them to be meditated on at leasure. What Man, who believes that *GOD* the *Father* sent his *Only Son*, Coequal and Coeternal with Himself, to take our Nature upon Him, to teach us the True Way to Heaven; to suffer Hardships, Persecutions, blasphemous Revilings: nay, to be Buffetted, Scourg'd, Crown'd with Thorns, and suffer such a cruel and ignominious Death on the *Cross*; and all this to pay the *ransom* for our Sins, and rescue poor Wretched Mankind out of the Jaws of *Hell* and *Eternal Death*; and by this means to *court* our Love, that by Loving Him we might be Happy: What Man, I say, can seriously and thorowly reflect on *this*, and not to be Transported with *Admiration* and *Love* of so Infinite a *Goodness*? What Soul, tho' never so Wicked and Senseless, who, with a full consideration, lays this to Heart, will not melt with *Love* at such a Transcendent Mercy to a Sinful World? Who can chuse but be Astonisht, even to an *Extasie*, at such a Generous Goodness? Who can be so Ungrateful as wilfully to offend and disoblige so kind a Benefactor? Who will not tremble at the *Justice* of so Pure a GOD, and reflect on the *Hatred* he bears to *Sin*, who *punisht* it so severely in his *own Son*, who had taken upon Him to bear the Curse of it? What heart would not *break* in the midst of all Temptations, rather than *Crucifie* again so *dear* a Saviour? Who would stick to pardon an Enemy for *his* sake, who had not only pardon'd us while

we were his Enemies; but, moreover, heapt all the richest Benefits of his Mercy upon us, even while we were such, tho' it cost him so dear? Who would not *Love* and *Hope* in such an Indulgent *Father* who so tenderly lov'd *us*; and a *Suffering* GOD who, at the Infinite Expence of *His* most Precious Blood, *Redeem'd* us; and in *Both* of them, who to Crown all their Favours, sent the *Holy Ghost*, GOD, Coequal with themselves, to *Sanctifie* with a thousaud Blessed Effects the Hearts of the Faithful, to *strengthen* them in Afflictions and Temptations, to *inspire* them with Charity, the Source of all heavenly Virtues, to the end of the World; and to *dwell* spiritually in our *Hearts* for ever?

5. Here are *Motives* of another kind of size than either the Law of *Nature*, or the Empty Elements of the *Mosaick* Law could afford us, or even give us a glimpse of; Here are *Means* of raising Souls effectually to Love of Heaven, in comparison of which all the rest are *Flat* and *Dull*, and, in comparison, Trifles, or rather meer Nothing. Yet these Men who would bereave the World of *these*, by Denying the Mystery of the B. Trinity on which *all* these are *grounded*, expect they should be kindly treated as *Brethren*; while they, for their Whimsies of *Fancy*, bereave all the Faithful in GOD's Church of these higheſt Spiritual Advantages; which every sensible Man cannot but see would both dispose them strongly for Heaven; and bring to Salvation innumerably *more* Souls; and *advance* those who do go thither, to *higher Degrees* of Bliss, and make them *more Glorious* Stars in the Firmament of the Heavenly Hierusalem. What I wonder at, is, That these Gentlemen do not plant their Batteries against the Belief of the B. Trinity, upon

the

the *Incredibility* of such wonderful *Condescensions*, and (as they might pretend) *Debasements* of the *DEITY*, than against the *Speculative Truth* of the Point it self. None of those Prodigious Mercies but transcend our *Fancy*, whence all their other Arguments are drawn, (for which reason the *Greeks* esteem'd Christianity *Foolishness*,) and therefore might afford them more plausible Arguments than any they have brought hitherto. Had they employ'd their Talent in impugning the Trinity upon *that* score, and ply'd that Topick, I must confess I had been to seek for any other Answer, than to alledge, that GOD is *INFINITE*, in all His Attributes; which he had not been, at least we could not so well have *known* it, had not he given us such Testimonies of His Mercy, Goodness, Justice, *&c.* as are *beyond* all that we are *able* to *conceive*. Wherefore, since what's beyond what we are able to conceive is justly held *Mysterious* to us, all the *Mysteries* of our Faith, if things be well consider'd, and driven up to their First Root or *Principle*, do spring from GOD's *Infinity* in this or some such Regard. Even the Mystery of the B. *Trinity*, which chiefly consists in this, that the same *Numerical* Nature is in *Three* Distinct Persons, is grounned on this, that His Nature being *Infinite* is but *One*, as is shown above, B. 3. and the same may be said of all the rest of those Articles of our Faith which we account *Mysteries*. Wherefore, I would recommend it to the Author of *Christianity not Mysterious*, that He would bless us with a Treatise to show us how to *comprehend INFINITY*; how to *Define* it, or give us it's *Full Dimensions*; for all we know of it hitherto is to distinguish it's Notion from [*Finite*,] by a *Negation*; but to make a true Conception of it's *Entire*

ire Positive Perfection we fall infinitely short. Let him then either do this, or else, as long as GOD, the Author of our Faith, is *Unconceiveable* by us, or *INFINITE*, so long that Faith it self, the Product of His *Infinite* Being, and His other Attributes, (especially those which concern His own *Essence*) will still be Impossible to be *comprehended* by us; and so, *Christianity* will still remain *Mysterious*, let him scribble his plausibe Conceits as long as he pleases. But, to proceed with showing the Demerit of those scarce-half-quarter Christians.

6. Let us next consider what Powerful *Authority* and *Majesty* it must give to the *whole Doctrine* of Christianity, and to *every* Particular of it; What Veneration and Esteem to the Holy Sacraments instituted by Christ; to every *Sentence* which is recorded in the Holy Scripture to have been spoken by our B. Saviour; and to every *Action* said to have been *done* by Him; to believe that it was GOD *Himself* who came down from Heaven to teach us that *Doctrine*, institute those *Sacraments* (from which Institution they have all their Efficacy) who *spoke* those *Words of Eternal Life*, and *did* those *Actions* in his *own Person*. Infinite are the Particular Motives of this Nature, and beyond any Man's Power to recount and lay open at large as he ought; all of them tending to *rectifie* our Irregular *Passions*, to *arm* us against Temptations, and *sanctifie* our Souls by raising them to a Firm *Faith*, a Stedfast *Hope* and Ardent *Charity*; the *only* Dispositions which can fit Mankind for Eternal Happiness. Were all these Particulars laid open and dilated upon, to their full Energy, in Affective Sermons, (as they are daily, to a great measure,) in the Christian Church; what Transports of *Heavenly*

venly Love, and *Affectionate Devotion* must they needs make in the hearts of the Hearers, to the End of the World; what innumerable *Pious Thoughts* must they excite; how many *Actions* of all sorts of *Virtue* must they produce? Not to speak how vigorously it must move People of all sorts to the *Imitation* of those Heroick Virtues, which the Life and Practice of a GOD made Man sets before their Eyes, for *Patterns* by which they ought to frame their Christian Conversation; the very Notions of which, confronted with the contrary demeanour of frail Sinners, is of force to *shame* them into Repentance and Amendment of their Lives.

7. Now, the *main Efficacy* and Powerfulness of all these Highest Motives to true Sanctity depends on the Belief of Three Divine *Persons* in the Unity of the GODHEAD. Take this away, GOD the *Father* could not *send* his *Son* who was also GOD; nor could GOD, *in his own Person*, come amongst us, to *teach* and *instruct* us by His *Word* and *Example*; nor *Die* and *Suffer* for our Sins; nor *Arise* again for our Justification; nor *Ascend* into Heaven, to draw our Hearts and Affections after Him, *&c.* Let, now, the Deniers of a Trinity, put a *meer Man*, (however endow'd) instead of a GOD; and Common Sense will tell themselves, and every Considering Man, how *Feeble*, *Languid*, and *Ineffectual* all these Motives to Holy Life had been, in comparison of what they would be if all these most Endearing Obligations had been laid upon us immediately by GOD *Himself*. And, can they then expect the Christian Church Governours can do less than deny them the *right hand of Fellowship* and Communion, who, in matters of the

the Highest Concern, do thus prejudice the *Common Spiritual Good* of that Community?

8. If the Authors of the *Letter concerning the Trinity and the Athanasian Creed*, be sincere in their Profession, that they intend no more but to *get Light and Information to promote their Eternal Happiness*, I desire they would please to ask themselves these Questions, and let their own Consciences answer them. Did not GOD intend that the *Law of Grace* should put Souls in the *Purest* and *Best* State that can be, next to that of *Glory* in Heaven which immediately *succeeds* it; and, consequently, that it has the *Best Means* in it that can be to *promote the Eternal Happiness* of Mankind? Next, Is not the Belief that GOD *sent* His only Son to Die for our Sins, that GOD the Son *did* die for us, and in his proper Person *taught* us His Heavenly Doctrine, and *led* such a most Perfect *Life* amongst us for our Example; and the many other Tenets and Motives consequent from these; I say, Are not these *Better* Means of Eternal Salvation, and *more Effectual* to raise our Thoughts to an Affectionate *Love* of Him, to *Trust* in His *Mercy*, to *follow* His *Doctrine*, and *imitate* His Holy *Life*, than if a *meer Man*, a *Creature*, and therefore *infinitely short* of His Divine Majesty, had been sent for that purpose? Now, if they grant These, then they must acknowledge, that the Doctrine of the Trinity, upon which all these Advantages are Grounded, being the *Best Means*, or rather the Principle, on which these Best Means for Virtue are Built, must be acknowledg'd to be *True*. I am far from thinking that *Ignorance* is the Genuine *Mother of Devotion*: much less, that *Errour*, especially so *shameless* an Errour, as is nothing but *Non-*

sense

ſenſe and Contradiction; nay, ſuch an *Idolatrous* Errour as gives *Divine* Honour to a *Creature*, ſhould be ſo great a *Friend to Piety*, and *Devotion*, and ſo Effectual and Proper (as we have ſeen this is) to beget in Souls ſuch Purity of Heart, as is apt to cultivate them with all ſorts of the *Beſt Virtues*, and *raiſe* them ſo *effectually* to Heaven; nay, incomparably *more* Effectually than the *Contrary* Tenet, if (as they hold) it be *True*, could poſſibly Effect. I have not time at preſent to purſue the Confutation of that Pamphlet: But, if any farther Reply ſhall be judg'd Needful than what Mr. *Frankland* has already given it, my Endeavours ſhall be ready to Defend ſo Great a Fundamental of Chriſtian Faith. In the mean time, I ſhall preſume that whoever peruſes attentively this preſent Explication, ſhall find that all their Objections are either *Defeated* or *Prevented*. I only remark, that all their Oppoſition is built either upon their Ignorance of a *Spiritual* Nature; or elſe on their *not diſtinguiſhing* exactly the Notions or Meanings of the words of which they make uſe; which I have done as accurately as I could poſſibly in my *Method to Science*, and in my Preliminaries *here*. For, 'tis very eaſie to obſerve, that they Confound the Notion of *Subſtance* or *Being* with that of *Relation*; *Poſitive* with *Relative*; *Nature* with *Suppoſitum*. They quarrel with the word [*Perſon*,] which is a plain Natural Notion; and yet themſelves do not tell us what it *ſhould* mean; as if they who *oppoſe* it were not alſo oblig'd to acquaint the Reader what it *is*, or *ſignifies*, as well as we; ſince otherwiſe, they muſt confeſs they oppoſe they *know not what*. They build mainly on that weak Topick that ſome Divines

vines have differ'd about their Explications of it; as if every *Thesis* whatever did not *Abstract* from all Explications. The Tenet it self was *Antecedent*, and the Explications *Superven'd*; and therefore the Article it self is still but *where it was*, and stands firm upon its proper Basis, *Divine Revelation*, though They, I, and all other Explicators in the World were never so *Faulty*. But my Appendix grows too Bulky, and 'tis time to close it.

SECT. Last.

That the Anti-Trinitarians cannot satisfie any Man of Common Sense.

1. BUT what shall the *Unlearned Vulgar* do in the mean time? On the one side they see the Opposers of the Trinity do bear themselves high, in pretending *Evidence* against it; and that they offer many *plausible* and *seeming* Reasons, which *they* are not able to Solve; and the Replies of *Learned* Men are perhaps too *Speculative* for those of their pitch. How, then, and in what manner, ought they to bear themselves? Their Reason is startled and dissatisfied; and consequently, their Conscience; when it is confidently *Pretended*, and offer'd to be *Prov'd*, that the embracing this Tenet obliges them to acknowledge more GODS than *One*; which both sides grant to be *Perfect Idolatry*. I Answer, and offer to them these Considerations.

2. And, First, I would ask them of what Religion or Profession they were when they first

Read those Books, or listen'd to those Discourses which startled them in the Belief of a Trinity? Had they *any Faith* at all before, or were they mere *Infidels*, or *Seekers*: If they had *any Faith*; then they had some *Ground* for that Faith, and held that Ground *Certain*, as the Ground of *Faith* ought to be; and then they stand oblig'd by Evident Reason, either to see that Ground *invalidated* and *overthrown*, or to *continue* where they are. Now, this Opposing the Point it self by way of *Pretended* Reason does not at all combat their *Ground* of Believing thus, but brings Foreign *Objections* against the Particular Article, which is a kind of *Conclusion* from that Ground; that is, it lets the *Principle* alone, and attacques the *Conclusion*, which is manifestly an Indirect way of Proceeding, and withal Foolish: For, if the *Principle* stands, what's built on that Principle *will* stand too, let Objections say what they please. Besides *Grounds* and *Principles*, have something of *Solid* in their Meen and Notion; and ought always (and generally do) subsist upon *Settled Judgment*, and *Right Reason*; whereas *Objections* are almost always the Product of *Fancy*, which is a Volatil, Roving and Unsettled Faculty, ever *Wayward*, *Humoursome*, and *Unsatisfied*; and of so *Unconstant* a Nature it self, that 'tis incapable of *settling* any *Principle* at all.

3. Again, a very ordinary Experience in the World will teach them, that Lawyers plead *very plausibly* for *contrary* Causes, and sometimes Preachers for *contrary* Opinions; so that it is not every *seeming* Reason which we cannot readily Answer, though it may look very Plausible, that ought to shock us, or make us entertain an ill Opinion of our

our *Principle it ſelf*. But, it muſt be ſuch a *Solid Reaſon* as may be held *more Evident* than the *Principle* was on which they, and the Body or Community they were in, had built their former Faith; otherwiſe it cannot with any Senſe be held able to *cope* or *contraſt* with it, much leſs to *overthrow* it.

4. They ought, I ſay, in ſuch a Caſe, to conſider that they *were* formerly in a Chriſtian Community, or in *ſome Church*, and were Actually *Members* of that Body, from which they muſt *ſeparate*; and ſo be guilty of a very Criminal *Schiſm*, if they divide themſelves by Apoſtacy from it: which makes it plain to the meaneſt Capacity, that the Reaſons which are oppos'd, ought to be moſt *Evident*, and moſt *Cogent*. This ought to make them cautious and wary in admitting ſuch Objections for true Reaſons; leſt, if they hap to be prov'd Falſe, they run themſelves deſperately into ſuch a dangerous Precipice. Wherefore they muſt be Certain thoſe Reaſons were indeed *moſt Evident*, (which we call *Demonſtrative*) and not only *Probable*, by Reſting on which they hazard ſuch a *Miſchief* to their *Souls*. Plaineſt Reaſon tells them, that no *Truth* in the World could remain long *ſettled*, nor any *Government* continue long on Foot, if the Subjects, or Inferiours, may be allowed upon every *Probable* Reaſon, to *break* from the *whole Body*, and Rebel againſt Superiours and Governours. Now, not to mention that they can never bring any ſuch Proof, as can in the Eſteem of a Vulgar Underſtanding be held *Concluſive*, or *Demonſtrative*; it is Evident by the Carriage of the Rabbis of thoſe Diſſenters, that they never did even *pretend* to bring *any* Demon-

ſtrative Proof againſt the Trinity. For did they ever lay any *Self-Evident Principles*, or build on them, as thoſe to which thoſe Proofs are finally reducible? 'Tis unheard of; and yet without theſe, 'tis impoſſible there can be any *True Evidence*, or *Demonſtration*. For, whatever pretends to be *Evident*, muſt either be Evident *of it ſelf*, or be *made Evident* by ſomething that is *more* Evident than it ſelf is; which muſt either run on *Endleſly*, or terminate at length in ſomething that is *Self-Evident*. A Demonſtration, if truly ſuch, and clearly propos'd, obliges all Humane Nature to aſſent to it, if they be Unprejudic'd. If they can pretend they have any ſuch Demonſtrative Argument that the Doctrine of the Trinity is ſuch Nonſenſe, and ſo Impious, why do they not produce it, ſtand to it, ſhow the Principle it is grounded on, and the Connexion it has with that Principle. *One* ſuch Argument would *decide* the Cauſe, and put an end to the *Whole* Controverſie. But, alas! they dare not ſo much as ſay, (I am ſure they never did) that they have any ſuch kind of Argument. They never concern themſelves with examining the *Qualification* of Arguments, or what Proofs *Conclude*, what *not*; but content themſelves to talk *rawly*, *prettily*, and *plauſibly*. 'Tis not their Deſign to *convince* Men of *Learning*, but to *Over-reach* and work upon the *Weakneſs* of the *Ignorant*. Whence follows that, ſince no Proof can be even pretended competent to break Church-Communion, but ſuch as is evidenty Concluſive, or Demonſtrative, and they neither produce, nor profeſs to bring any *ſuch*, their Reaſons ought not to weigh with any Man of Senſe, ſo as to make him

him, for *their* sake, hazard the Guilt of *Schism*.

5. They ought to consider next, when they have left the Particular Church in which they were, and in which there are *Church-Governours*, and a great *Body* of Christians with whom they do joyn in Faith, Prayer, Sacraments, Discipline, and other Spiritual Duties; with *what* Church-Governours, and *what* Body of Men they will joyn in Prayer, and such Devout Offices. Can a few Men scatter'd here and there, who sculk in Corners, do not own themselves openly, nor *barefacedly* protest and preach against this Doctrine, which (if False) is so manifestly Idolatrous; can, I say, such a Rope of Sand, such an Unconnected Multitude, who thus let GOD's Honour go to wrack, have the *Face*, or the *least show* of a *Church*? With whom then will these New Proselytes joyn themselves in Prayer, Sacraments, Church-Government, and other such Concerns? This is so shameful to their pretended *Church*, that though 'tis against all Conscience and Sense, they are content to joyn in Prayer and other Religious Duties with *our* Churches, (though themselves must hold them most abominably Idolatrous) rather than make a ridiculous show of their own Party alone. Perhaps too, *Interest* and *Indemnity* are two powerful Motives to induce them to this Brotherly Compliance and Correspondence: For such Men do not use to be guilty of such a *Zeal* for *GOD's Honour*, or for their own Perswasion, as to hazard *Martyrdom*, no not the less of any Temporal Advantages for GOD's or Truth's sake. They are cast in a new Mold from that of other good Christians, and approach to the *Deists*, as in other Prudent Methods, so in this.

6. If thoſe Unſtable and Diſſatisfy'd Men ſay they are not *able* to Judge whether the Reaſons they bring are *Concluſive* or *no*; they plainly confeſs they hanker after them out of the bewitching Humour of *Singularity*, and *Novelty*; ſince they conſent to alter their Former Faith upon ſuch Reaſons as they *know not* whether they be *Good* or *Bad*, Solid or Aiery, fit to be yeilded to or no: That is in plain Terms, they have an *Inclination* to that Party, but yet they do not well know *why*. If they alledge that their Reaſons ſeem *more eaſie* to them than thoſe brought by *others*: I Anſwer, Firſt, That *Eaſineſs* is not a ſign of *Truth*. The *Higheſt Truths*, eſpecially thoſe belonging to *Spiritual* Natures, are the *Hardeſt* to conceive, and yet not a jot the leſs *True*. 'Tis eaſier to conceive GOD to be a *Body*, and perform all his Actions by *Motion*, as we do *ours*; and yet it is ſo far from *True*, that it is a damnable Errour, and deſtroys the Nature of the DEITY. Or rather it is a vaſt Prejudice againſt all their Arguments, and their very *Way* of Arguing: For, tho' *each ſingle word*, in which Faith was deliver'd, was *eaſie*, ſo that the then Believers could have a right Apprehenſion, or Notion of what was taught them; yet, when the Point comes to be canvaſt by *Diſputation*, and Reaſons produc'd *Pro* and *Con*, and that the Point is of what paſſes in the *Divine Nature*, which is not only *Spiritual*, but *Infinite*; 'tis a certain ſign, that, if the Reaſons either Party produces be *Eaſie* to Vulgar Fancies; 'tis, I ſay, a *moſt certain ſign*, that they are merely *Superficial*, and do not reach the Nature of ſo abſtruſe a Myſtery, or ſo *High a Subject*.

7. They may alſo be made ſenſible how impoſſible it is, that 318 Biſhops of the Eaſtern and Weſtern

Western Churches should meet together in the First Council of *Nice*; (who by their Station must needs know the Sentiment of the then Christian Church;) and there Decree and Subscribe to the Doctrine of the *Trinity*, and propose a Formal *Creed*, what every Man ought to believe in that Article. Those Bishops could not be thought to act herein against their Conscience; nor could any ever impeach their *Sanctity*, so as to make them such a pack of Villains as wilfully to Damn themselves, and all those Souls they had Influence over, by Defining that a Creature was truly GOD. Add, that neither could they be *Ignorant* of the Doctrine and Practice of the foregoing Church from Christ's time. Their Session was not much more than 300 Years after the Birth of our Saviour; allowing then about 30 Years for our Saviour's Life-time, and 25 (more or less) for the Apostles Lives after his Death, and 50 for the Lives of those Bishops e're they met; it was easie for their Great Grand-fathers; nay, divers of *their* Grand-fathers, and also for the Grand-fathers of *many* in that Age, to have liv'd in the times of the Apostles; and it was utterly Incredible there should be such a Change in Faith, so Universally and far spread, and none know who first *introduced* it, and were the chiefest Instruments in propagating it; and a thousand times harder to conceive that it should not be vigorously oppos'd till *Arius* his time. Besides, their *Devotions*, and *Adoration* of Christ could not but go along with their *Faith*; and who can without Madness imagine, that an Universal Change of *such* a *Practice* in so *high* a Point as the joyning a *False GOD* with a True one, a Creature with a Creatour, in their Adoration, could possibly

creep into the World and diffuse it self over the Church, and yet should never be *Observ'd* and *Oppos'd*, when it first appear'd.

8. Moreover, since these Doubters were brought up amongst Christians, they cannot but know how highly Faith, Hope, and Charity, which were ever held the *Best* of *Supernatural Virtues*, are necessary to promote Souls in Holiness, raise their Thoughts and Affections vigorously to Heaven, and thence conduce to their Salvation. Wherefore, by our former Discourse, they must needs see how those Virtues are enfeebled, and the Best Motives to erect their Souls to Heaven are made flat and Insignificant (in comparison) by the Denying this Mystery: And, consequently, since *Errour* can never be a Friend to *Piety*, that that Tenet is *True*. Nay, they must be conscious to themselves, that, by *Denying* it, they bereave themselves of the most effectual Means to elevate their Souls to *Hope* and *Love* of Heaven, which is the only Disposition that can bring them thither. Those well-meaning Men are born in hand by their Deluders, that, by disbelieving the B. Trinity, it is but *one* Point they deny; but that they may, and do, nevertheless, stand right in *all the rest*. But they are Abus'd. Whoever denies the *Trinity*, does, by consequence, deny *all other* Tenets, and enervates *all* the Motives that are *Peculiar* to Christianity as *such*, or as it superadds to the Law of Nature and that of *Moses*; as might easily be shown in every Article of our Creed, (were it Seasonable to make so long an Excursion,) and how it is, one way or other, influenced by This. It will be objected, That there were as great Saints in either of the *former* Laws as in this *Last*; such as *Enoch*, *Daniel*, *Moses*, *Elias*, *David*, &c. I answer That

at there were great Saints no doubt, *now and* , under those former States of the Church: t I deny that that Sanctity was owing to the *genua Elementa*, or *Ordinary* Efficacy and Doctrine those Laws; but that they had those Elevated Degrees and high Strains of Holiness which appears in their Actions and Writings, by *Extraordinary* Means; *viz.* either from the *Prophets* who were *Divinely Inspir'd*; or else from *Partiular* Supernatural Providences, (not unfrequent in those days) and not meerly from the State of the Mosaical or of the *Natural* Law. Their Best Dispositions for Heaven was their *Faith* and *Hope* in a *Messiah* to come, which how *dim* and *dark* that was, in comparison of what GOD has Reveal'd to the World after his Resurrection and Coming of the H. Ghost, every Divine knows. I grant, indeed, That the Anti-Trinitarians keep up some *faint show* of Devotion, by pretending a Creature was sent to Teach the World, and Die, Suffer, *&c.* But, I say withall, that the *Force* and *Energy* of all these *Motives* and *Means*, depending on, and going parallel to the *Dignity* of the *Person*, especially his *Dying for our Sins*; it does consequently fall short of the Efficacy it might have, as far as does the Majesty and Worthiness of an *Infinite* GOD and *Creatour*, to the Vileness and Worthlesness (in comparison) of a *Finite Creature*.

9. Those Unstable Doubters may be advertis'd, that tho' they be not able to *weigh* the *force* of the Arguments which both sides produce, yet GOD's Goodness has not left them destitute of *Means*, suitable to their pitch, to preserve them from being deluded, if they will but *use* them; which is, to consider the *Authority* which the Writers of

of *one* Party and the *other* ought to have in the Esteem. Now, there are *two* Particulars to be consider'd in Learned Authors, *viz.* their *Number* and their *Weight*. As for the First of these, their *Number*, the *Anti-Trinitarians* must confess that taking the Whole Extent of the Church, and this thro' so many Centuries, there have been Innumerable multitudes of Bishops and Priests, famous for their *Knowledge* and *Sanctity*; and, considering the Number of Christian Universities, Ten thousand *Doctors of Divinity*, and Men Eminent for Learning, for *One* of theirs; Who, for their *Morals*, were many of them reputed *Saints*, and none of them held *Impious* or *Careless* of their Salvation. All this Incredible Multitude of Knowing and Virtuous Persons, have held, Ador'd and Glorify'd the H. *Trinity of Persons* in the *Unity of the* GODHEAD; and lookt upon it as a most Fundamental Article of all Christian Faith. So that in *Number* the Anti-Trinitarians cannot pretend their Learned Men bear *any* Proportion to ours. As for the *Weight* of their Authority, it depends on their *Knowledge* and their *Honesty*. Allowing then both Parties to be Equal as to their *Honesty* and *Sincerity*, and considering only their *Knowledge*: Tho' those Unlearned Persons I speak to at present, (they not being Professors of Knowledge themselves,) cannot be qualify'd to judge *directly*, which Party is *more Knowing*; yet they are Capable of so much Sense as to reflect, that if the Learned Men who deny a Trinity be comparatively so *very Few* in *Number*, they must be *Superabundant* in *Weight*, that is, exceedingly *more knowing* than the Christian Party was: For, otherwise, the Vast *over-proportion*

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Number, must, in such men's Esteem, necessarily sink the Ballance to the Christian's side: Nature having given them so much Sense as to see evidently, that where the *Quality* is *Equal* in both, the *Quantity* must clearly carry the *Advantage*. Now, what *one Man* of those *very Few* (comparatively) which they can pretend to, can they name, who has been such a *Monster of Learning* in comparison of this Innumerable multitude of Christian *Bishops*, *Fathers*, and *Profest Doctors*, that they are *all* to be held *Dunces* in comparison of *Him*? What are the Productions, where are the Books that Prodigious Man has Writ, which have rais'd him to that Transcendent Reputation in the World, that all our Doctors, who have been by Indifferent men (to say no more) *held to be* Men *very Eminent* for their *Learning*, ought, all of them to be accounted *Block-heads*, if compar'd with his Peerless Parts? None such was ever heard of; and I believe themselves will not think it for the Interest of their Credit to *name any such*. Wherefore, it is obvious for any man of Ordinary Prudence to discern that the *Weight* of the Authority of *their* Learned Men is far from being considerable; and thence conclude, that the Vast *Number* of our Learned Bishops, Professors, and Doctors, ought, in their Esteem, to *outweigh*, beyond any comparison, the Adverse Party.

10. If they have, or ever had, any such Paragon of Learning to produce, let them approve him to be such by bringing some *one Demonstration* of his against our Doctrine of the B. *Trinity*. *One* Single Demonstration, as I told them above, deduc't from Undeniable Principles, stood to, and maintain'd by Reducing it to *Evident* Grounds,

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would do the whole Business, and save much Profusion of Ink-shed. But, alas! they are, and have been so far from bringing *any*, that I could never discern they ever *aym'd* at it, or so much as *knew* what a Demonstration *meant*. Their utmost Ambition is to give their sleight Discourses a Glossy Outward Appearance, (for *Superficial* Talk best takes with weak People) and if they can but make it look *Probable* by alluding Texts, or Sprucing it up with a little smooth Rhetorick, and such *Baubles* as Nonsense needs to *adorn* and *recommend* it, they think their work is done, and they have perform'd *Wonders*.

11. This leads us to their pretence, That *Scripture* is clearly for them; that is, that they brag they hit on the *right Sense* of it better than the *Christian* Party; And, it must be allow'd, that they have a peculiar Dexterity in giving a *Plausible Turn* to the *Plainest Texts*, by study'd Allusions of one Place to another; which, especially, if it be *New*, and not observ'd formerly, is able to delude the Ignorant. But an easie Antidote will secure any Man of an Ordinary size of Wit from being infected with this quaint Stratagem. It were easie to show that he must be a Man of *Universal Learning* who is qualify'd to be a *consummate Interpreter* of the several places of Scripture, as they profess themselves to be. He must be well verst in the Oriental Languages, an Excellent Critick, a great Chronologist, well acquainted with the Sense of Antiquity, and even of their Customs, their Proverbs, Phrases or Manners of speaking; He must be a good Logician to observe the *Tenour* or *Connexion* of the Context, and thence able to discern whether the *Alluded* places be

e taken in the *same* precise *Sense*; without which he Allusion of them to one another is ridiculous, improper and insignificant. He must be a good Natural Philosopher and Metaphysician, otherwise those Passages which speak of *Spiritual* Natures, if understood *Literally*, will lead them into most Dangerous Mistakes. Lastly, He must be a good *Speculative Divine*, to consider the Drift and Nature of *Reveal'd Faith*, and the *End* why it was told us; and thence the *Proportion* those *Means* have to compass that *End*; a Point particularly Useful for *Pastors* who are to guide Souls in the Paths that lead to Heaven, and breed them up so as to attain Eternal Happiness, *&c.* Now, it is manifest, that those Vulgar Understandings, to whom we address this Discourse, are not capable of any of these; nor, consequently, can they determine who *has* these *Qualifications*, or *follows* these *Rules* exactly: Yet, there is none of them so Ignorant, but he knows very certainly, that *No Man can compass an End without the Means to it*: nor, can be able to compass it *better* without having *Better* Means. Let then the Right Interpretation of Scripture be the *End* aym'd at; The *Means* to perform this, or atchieve this End, must either be *Supernatural* or *Natural*; and unless they can show their Advantage in *one* of these *Means*, they cannot pretend to persuade any man of Common Sense to believe them. To the *former* of these Means they do not pretend; and, if they did, they must show some Supernatural outward Sign to justifie their Claim: For, otherwise, since no man can see what passes *within* their Souls, none can have any reason to believe they have *any such*. If they say, they have Bet-

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ter *Natural* Means, it will lie upon them to pro[ve] it; and how will they *evince* it, or *make it* [a]ppear that they are so singularly furnisht with those *Natural* or *Human* Means as to *out-strip* so clearly and *surpass* the Innumerable Multitudes of Christian Doctors and Professors in many Learned Universities, and for *so many Ages*. Our Men have been Professors of the *Sacred Languages*, they have spent many years in Perusing the *Fathers* and Ancient *Commentators*, they are most Exact *Criticks*, nay, so far as to have writ divers Volumes on that Subject. They have been held Eminent in *Logick*, and in all sorts of Philosophy and Divinity, *&c.* and the same may be said of whatever other Humane Skill, Art or Science, the Others can pretend to. How then will the Anti-Trinitarians make it appear, that *they* have *better* Natural *Means* of Interpreting Scripture than the Christian Church and her Members have had, and still have? And, if they cannot *make out* they have *better Means* for interpreting Scripture, What man will be so sottish as to believe them they *better Interpret* it, meerly because they *say* they do? For 'tis here supposed, those unlearned Persons are not qualify'd to judge of the Allegations on both sides, which are made *pro* and *con*.

12. Lest it should be pretended, as some Deists do, That the Apostles out of *over-respect* to their Master would needs make him a GOD; and, to make that Tenet current Sense, invented a *Trinity of Persons*, of which each should be GOD; or, (as the Arians and Socinians say) that the Christian Church introduced it *since*; To beat down this Calumny, those Unlearned and Credulous Men may ask them, how this could be, since both

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many Learned Jews, and even some Wiser Heathens acknowledg'd a Trinity in GOD. As to the Jews, it is shown at large from their own Authors, in that Excellent Treatise, Entituled, *A Short and Easie Method with the DEISTS, with a Second Part to the JEWS*, from Pag. 269. to 224. And as for the Heathens, I hapt to reside some time at *Amsterdam* in the year 1678. where I convers't very frequently with *Christophorus Sandii Sandius*, the famous Modern Writer for the *Arians*. Of whom, by the way, to give the Reader some account. He was a Man of a quick Conceit, and nimble Wit; his Talent lay in catching at little Expressions, snatcht out of Authors here and here, and improving them dexterously to his Advantage; but otherwise he seem'd quite destitute of *Logick*, or any other *Philosophical Science*. Hence, he was a very *Weak Reasoner*, a *Rash Concluder*, and incapable of Arguing from *any Principles*, which he quite disregarded and sleighted. What concerns my purpose is, that he show'd me divers Citations which he had pickt up out of *Heathen* Authors, in which they own'd a *Trinity*; and would needs pretend that the *Christian* Church had borrow'd (forsooth) that Tenet, among other Superstitions, from the *Heathens*. I told him, that this made against himself, and rather argu'd that *all Mankind*, who reflected deeply upon the Essence of a *Spiritual* Nature, especially if they held it to be *Infinite*, had some rude Sentiments of a *Trinity*; or perhaps, that some few *Jews* might have it from some Persons that were Enlighten'd after a *special* manner, and that the Heathens had it from Them. I wish my Recommendation might prevail with some Learned Man of our

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Univerſities, where they have plentiful Libraries, to confute that Book of his; in compiling which, I could diſcern by his Diſcourſe, he had been aſſiſted by his whole Party, inſpecting Libraries in divers Countries, and picking out what they could find to their Advantage. I believe they will find it wants no Inſincerity; a judicious Friend of mine, whom I intreated to peruſe it, having (as he told me) diſcover'd much foul Play in divers Places.

13. The ſame Unlearned Readers may alſo be admoniſht that they ought not to read, or at leaſt heed ſuch Books; leſt wading too raſhly *out of their Depth*, they come to *Sink*. For, ſince ſuch Books pretend to ſhow, that the Tenet of the Trinity is full of *Contradictions*, and ſuch Readers are not skill'd, nor are *able to know*, how many Requiſites do go to a Contradiction; it is manifeſt they wrong their Reaſon by *over-weening*, or taking upon them to judge of a Point of which they are Ignorant what the very Terms mean.

14. Yet, if they have good Mother-Wits, they may be made to a great degree capable of Diſcerning the Folly and Falſe Reaſoning of ſuch ſleight Diſcourſers. It will not be hard to make ſuch Men ſee there can be no Contradiction unleſs we Affirm and Deny *in the ſame* Reſpect. *V. g.* That there is no Contradiction to ſay, that a Table is *Three* according to the Notion or Reſpect of ſuch a Figure call'd a *Corner*, or *Three-corner'd*; and yet is but *One* according to that Reſpect, call'd a *Table*, or but *One Table*: Or, that a Man who is a Father, a Son, and a Husband may be *Three* according to that Reſpect or Notion call'd *Relation*. or have *Three Relations* in him;

him, and yet, be but *One*, according to the Notion of *Thing*, or but *One Man*. Which done, let but the several Notions or Respects that belong to this Mystery be *Distinguish'd*; (by *Confounding* which those Men do pretend to shew it Contradictious;) and a little Instruction will let them see plainly, that, at least *many* of their Objections, if not *all*, are merely Frivolous and Insignificant.

15. To make this sink better into their Apprehension, it were not amiss to Instance in some one Paragraph of the aforesaid *Letter, concerning the Trinity and Athanasian Creed*. Wee'll take one of the shortest, but withall the Pithiest and Shrewdest in their way of Arguing. 'Tis found, *p.* 7. *Col.* 2. in these Words, [*If the Father is an Infinite All-perfect Being; and, if the Son is Distinct from the Father; he must, if he be a* GOD, *be a Distinct Infinite All-perfect Being; for the same Being can be no way Distinct from its self: And, certainly, two Distinct All-perfect Beings are two Distinct* GODS.] How currently and smoothly this glides over the *Fancy*: Yet, when examin'd, and brought to the Test, it will appear by and by, that 'tis so incomparably *Weak* and *Silly*, that 'tis scarce possible to croud *more Nonsence* into so narrow a Room. Which I shew thus.

16. 'Tis acknowledg'd, *the Father is an Infinite All-perfect Being*; for he has the Divine Nature in Him, which is *Infinitely Perfect*, or truly GOD. He Proceeds. [*and if the Son is Distinct from the Father.*] In *what* Sense, I beseech him, or according to *what* Notion or *Respect* do we hold He is *Distinct*? In that of *Being*? Not *one* Man in GOD's Church ever said it. What we hold and maintain is, that He is *only* Distinct from Him accord-

ing to that Notion or Respect calld, *Relation*: And what Man so stupid as not to see that what differs *only* in *Relation*, may be the same *Man*, or the same *Being* still? A Man is Marry'd, and has never a Child; and then he is a [*Man*] but is [*not a Father*] Afterwards, he has a *Son*, and then he is a *Father*; and yet he is the *same Man*, or the *same Being* he was: though, *to be a Father*, and *not to be a Father*, abstractedly conceiv'd, be Contradictories. It follows, [and therefore, *he must of he be a* GOD, *be a Distinct All-perfect Being.*] And why must this follow, when the Distinction affects the GODHEAD, only according to that Respect called *Relation*; and not according to that Respect called *Essence*, or according to the GODHEAD it self, or the Divine Nature. 'Tis strange that these Men cannot Reflect that, when we say, [God *knows Himself*], or, which is the same, [GOD *is known by Himself*] what's mean't by *Knower*, and *Known*, do formally signifie the *Relation*; and the word [GOD] and which is the same, [*Himself*] do signifie the GODHEAD, or the *same Infinite All-perfect Being* in Both. But the *Reason* he *gives for this Consequence*, expresst in the words, [*For the same Being can be no ways Distinct from it self*] is such a most Profound piece of Ignorance, that 'tis *Unparallell'd*. Indeed, a Being can be *no ways Distinct from it self*, under the Notion of *Being*; for this were *to be the same Being*, and *not to be the same Being*; but that it can be *no ways* (as he says) *Distinct from it self*, but it must have a Different Being, is against our Common Notions, the Common Language, and the Common Sense of all Mankind. A *Child* is the *same THING*, or the *same BEING*, when it is grown up to be a *Man*; wherefore this *same Being*

Being which is now a Perfect, or Ripe *Man*, is now *Distinct* from *its self*, according to its *Quantity*, which is *One Way* of being *Distinct from its* former *self*. The same Man was yesterday in *Health*, and now is *Sick*; and therefore he is *Distinct*, or *Different* from himself according to those *Qualities*; which is *Another Way*. He was before *no Father*, and now *is a Father*; therefore he is Distinct from his former *self*, according to the Notion or Respect of *RELATION*, which is a *Third Way*; and yet, all this while, he is the *self-same* in respect of his *Being*. Innumerable are the particular *Ways*, Endless are the *Instances* that might be given, how the *same Thing*, or *Being*, might *differ* from its self in some *other* Respect than that of *Being*, and therefore *must* still remain the *same Being*. Wherefore this Universal Thesis that [The same Being can *no ways be Distinct from its self*] is confutable by the dullest Sophister who ever heard of, and understood the *Ten Predicaments*, which are the common Heads that contain all the *several* Notions, Respects, or Considerations which we may make of the *same Thing*, or the *same Being*. But these Gentlemen Discourse as if there were but One Predicament, *viz.* that of *Substance*, or *Being*, and they have either *Cashier*'d or else had, for hast, quite forgot the other *Nine*. And is such a shallow Pamphlet, a fit Present for the *Learned Divines of the Universities*!

17. Let us put a Parallel to this Discourse. Imagine then *Peter* were both a *Father* and a *Son*, in respect of his Different Correlates; these Gentlemen will undertake to prove plainly, that he must therefore be *Two Men* thus. [If this Father be a Rational Creature, and the Notion of Son be

Distinct from that of Father; then *Peter*, if he be a Man, must be a Distinct Rational Creature, for the same Being can be *no ways* Distinct from it self, and certainly two Distinct Rational Creatures are *Two Men*.] The Parallel is his own Discourse put in the very Tenour he laid it. Only we put the [*Notion*] or *Respect* of *Son* to be Distinct from that of *Father*, because we speak of them (as we ought) *precisely* and *formally* according to *such* or *such respects*; and not *materially*; for, so consider'd, they are all Identify'd with the *DEITY*; whence, St. *Austin* in his Books *De Trinitate*, when he names *Deus*, adds immediately *id est*, *Trinitas*; and these men know well that 'tis our constant Profession, that the Trinity is no otherwise to be *Worshipt* than in the *Unity* of the *Godhead*.

18. Thus these Gentlemen by their New *No-Logick*, have prov'd *Peter* to be *two Men*, and to have *two* Individual *Natures* in him, because he has *two* different *Relations*; which kind of Respect call'd *Relations*, since (if we take the whole Extent of that Notion and all the Particulars under it) we acquire and lose a hundred times a day in one kind or other, no one Being in Nature would be constantly the same, but must be perpetually *multiply'd* into the Lord knows *how many* Beings or Things.

19. But the main Point is, That our Question is not whether the same thing can be any way Distinct from it's self; but, whether the Same Thing *may not*, and *does not*, Ground and Verify *many* Conceptions or Respects of *divers* kinds; as is shown in my First Preliminary; and, whether it does hence follow, that if we affirm that it is *One* according to *One* of those Respects, and yet *Three* ac-

cording to *Another* of those Respects, there can be, in that case, any show of a *Contradiction*, which is the Affirming and Denying of it according to the *Same Respect*. This, is the true Point, which these Objectors never *touch* nor *heed*; but, instead of *Distinguishing* those several Respects, they *jumble* them all together *confusedly*; and then, when they have thus *shuffled away* the true Question, they pretend to *Decide* that which they have not *Touch't*, (perhaps never *Thought* of it,) by an Untoward and Aukwatd way of Arguing by *Ifs*; of which we have *here* no less than *Three* in *Four Lines*.

20. My last Advice to those Dissatisfy'd Gentlemen, is, Than they would be so True to their own Reason, as not to fancy themselves competent *Judges* of what they cannot but know they are not able to *decide*; nor undertake to *sound Depths* which are beyond the Length of their *short Line*; nor be inveigled to apprehend that those most sublime Points that concern what passes *within* the *DEITY* it self, must (when it comes to be Debated or Explicated) be as plain and familiar to every *Ordinary* Understanding as a piece of a *Romance*. 'Tis the greatest Policy of those Men, in gaining Proselytes, to spread about their Pamphlets among the *Vulgar*, and to persuade them that what's *True* must needs be *Easie*, (as to which Flam every Man who has study'd the Mathematicks is able to undeceive them) and so make them *Judges* of the Controversie; which is very gratifying to Original Sin, and to our Innate Pride, the Effect of it. And, if once they can bring them to *swallow* this *bait*, and embrace this Erroneous Principle of *over-weening*, they are sure

sure they are caught. For, then, they have no more to do but to propose to them some pretty *superficial* Trifles, which if examin'd by True Principles, have not a grain of Sense in them; and yet, being suteable to the pitch of weak Understandings, are very Plausible and Taking, and they presently hold themselves well appay'd. By this means also they are brought to *undervalue* and contemn all *Learned* Discourses which go the *bottom* of the subject in hand; because they are not at the first sight so easily intelligible to their Low Capacities.

Thus I have endeavour'd both to *satisfie* Learned Readers, how this most Holy and Fundamental Article of Christian Faith is Explicable, according to True Principles of *Reason* working upon our *Natural Notions*; and also to *Establish* the *Unlearned* from the Delusions of those, who, while they oppose it, renounce *Faith* and *Reason* both. Which done, I have no more to do but to recommend them to GOD the *FATHER* who *Created*, and *Preserves* us; to GOD the *SON* who *Redeem'd* and *Enlightens* us; and to GOD the *HOLY SPIRIT* who *Sanctifies* and *Comforts* us. To all whom, as being *One* GOD, Blessed for Evermore, be ascrib'd all Honour and Glory.

FINIS.

ERRATA.

Ep. Ded. P. 6. *L.* 2. theſe does, *p.* 10. *l.* 5. only True, *Preſ. p.* 2. *l.* 27. if ſhe, *p.* 24. *l.* 11. by their, *p.* 26. *l.* 21. Judicioufneſs. *Book, P.* 8. *l.* 24. Alter'd, *p.* 57. *l.* 4. Bodies, *l.* 24. *dele* at, *p.* 75. *l.* 21. Form or *Act*, *p.* 81. *l.* 8. *in the Margin*, thence, *p.* 90. *l.* 32. is it, *p.* 96. *l.* 20. eum, *p.* 112. *l.* 33. can exiſt, *p.* 116. *l.* 2. Individuums, *p.* 123. *l.* 30. *in the Margin*, ſuch a Nature, *p.* 218. *l*, 15. being there, *p.* 131. *l.* 22. tuo ſcribuntur, *p.* 140. *l.* 23. is in a manner, *p.* 204. *l.* 20. *in the Margin*, *Chap.* 7. *p.* 257. *l.* 23. it in, *p.* 310. *l.* 16. *Encyclopædia*, *p.* 318. *l.* 29. *ſimiles ei*, *p.* 323. *l.* 29. refunded into, *p.* 331. *l.* 1. *could be*, *p.* 347. *l.* 5. that Chance, *p.* 405. *l.* 5. particular Suppoſita, *p.* 407. *l.* 5, 6. depure, *p.* 427. *l.* 21. as does.